DOCUMENT RESUME

ED 089 908 RC 007 818

AUTHOR	Sizemore, Mamie, Comp.
TITLE	Arizona Indian Tribes: Historical Notes. Sharing Ideas, Volume 7, Number 8.
INSTITUTION	Arizona State Dept. of Public Instruction, Phoenix, Div. of Indian Education.
PUB DATE	71
NOTE	95p.
EDRS PRICE	MF-$0.75 HC-$4.20 PLUS POSTAGE
DESCRIPTORS	Agriculture; American Indian Languages; *American Indians; Boarding Schools; Clothing; *Cultural Environment; Education; Family Life; Federal Government; *History; Housing; *Instructional Materials; Legends; Local Government; Religion; Reservations (Indian); Resources; Social Life; Treaties; *Tribes
IDENTIFIERS	*Arizona

ABSTRACT

In 1971, 24 teachers attending summer school at Northern Arizona University reviewed hundreds of books on the history and culture of Southwestern American Indians. Since no one publication that dealt specifically with the historical and cultural background of Arizona Indian tribes could be found, they consolidated their notes into this resource bulletin. The writers of the papers found that all authors do not agree on the early history of the different tribes, so there are some duplication of facts and several different versions of the same topic. The 23 papers cover 4 categories: desert tribes, high mesa tribes, mountain tribes, and river tribes. Major topics include agriculture, clothing, education, history, housing, legends, language, religion, and social life. (PS)

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ARIZONA INDIAN TRIBES: HISTORICAL NOTES

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ARIZONA INDIAN TRIBES: HISTORICAL NOTES

First Summer Term 1971
Northern Arizona University

Educ. 544 Workshop: Materials and Techniques
for Teachers of Indian Children

Dr. C. E. Fauset, Dean, College of Education
Department of Curriculum and Instruction
Northern Arizona University
Flagstaff, Arizona

1971

FOREWORD

Arizona is Indian Country. Within the state's borders are 19 reservations covering 31,000 square miles, or more than 27 percent of the total land area in Arizona. Arizona boasts the largest native American population in the U.S.--one-fifth of all Indians in the nation live here--and their number percentagewise is increasing more rapidly than the whole state's population.

Arizona	1960	1970	Percent Gain
Total Population	1,302,000	1,772,000	36.1
Indian Population	83,000	114,000	37.3

In the summer of 1971, a group of 24 teachers attending summer school at Northern Arizona University reviewed hundreds of books on history and culture of Indians of the Southwest. They did not find any one publication that dealt specifically with the historical and cultural background of the Indian tribes of Arizona; so they decided to consolidate their notes into a resource bulletin.

The result is Arizona Indian Tribes: Historical Notes, a collection of papers dealing with the history of Arizona Indian Tribes. The writers of the papers found that all authors do not agree on the early history of the different tribes; therefore, there is some duplication of facts and several different versions of the same topic. Some of the data recorded is outdated, as the publication of books cannot keep up with the rapid strides which the present-day Indian tribes are making.

However, this bulletin will fill a void that exists as it will serve as a basic resource for students as well as for teachers.

Mamie Sizemore
Program Consultant
Division of Indian Education
Arizona Department of Education

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CLASS ROSTER

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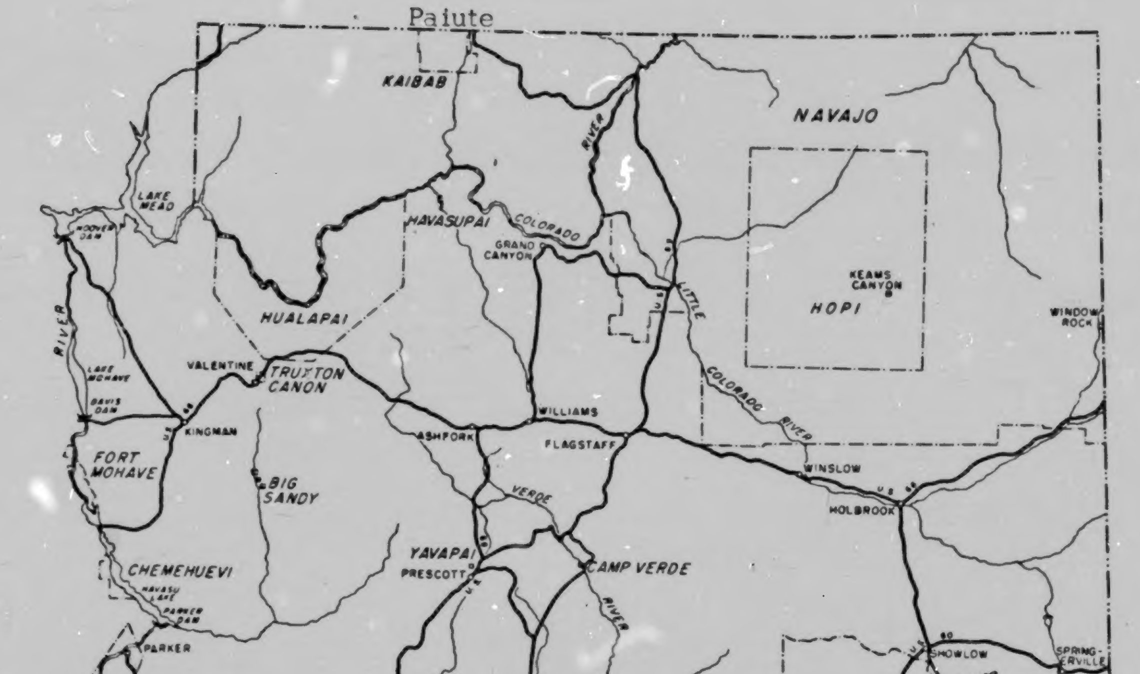

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PHOENIX AREA OFFICE

ARIZONA INDIAN RESERVATIONS

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SCALE IN MILES

[ ] Indian Reservation ▫ Agency Headquarters

I. DESERT TRIBES

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THE MARICOPA INDIANS

Oscar M. Parker

Maricopa (mah-ree-ko-pah) is the Spanish version of the name used by the Yuma (or Pima) for this tribal group of people. The Maricopa Indians of Arizona live on the Salt River and Gila River Reservations.

In 1858 the total Maricopa population was listed as 518 by the U. S. Army Census. Present-day population is about 200 distributed between the Salt River and Gila River Reservations. Records of early explorers of their language and traits link the Maricopa to the Colorado Indian tribes. In Pre-Spanish times the Maricopa and several other tribes were caught in inter-tribal warfare between the Mohave and Yuma. This caused them to move eastward from the Colorado River along the Gila River. In 1774 an estimated 1,500 Maricopas inhabited the middle Gila east of the present town of Gila Bend to the mouth of the Salt River. Under pressure from their traditional enemies, the Mohave and Yuma, they migrated farther east into Pima country.

In the 1800's, the Halchidhoma, Kohvana, Halyikawamai, and the Kaveltcadom (called Cocomaricopa) were driven out of the lower Colorado River territory. These tribes lost their individual identity and were referred to collectively as Maricopa. The Maricopa united with the Pima for protection and in 1857 the Pima and Maricopa defeated a Yuma and Mohave war party. This incident ended their troubles with the Yuma and Mohave.

The Maricopas have continued to live with the Pimas, but have held on to some of their customs that identify them as Colorado River Indians. Their lives are dream directed, they cremate their dead, they have a clan-name system and speak the Yuman tongue which is entirely different from their Pima neighbors.

The Lower Colorado River tribes depended heavily upon fishing and gathering of wild plant foods. The Maricopa subsistence was essentially the same as the Lower Colorado River tribes. They used a simple hardwood planting stick and practiced flood plain farming, planting crops of corn, beans, and pumpkins soon after seasonal flooding. The Maricopas differed from other tribes in that they used the hardwood planting stick as a weeding instrument instead of constructing a flat wood blade for this purpose.

Very little remains of the past ways of life of the Maricopa Indians. They have retained little of the culture of their early days; perhaps their dwindling numbers is a cause of their loss of culture and customs. This is particularly true of religion. By degrees they have dropped face painting and tattooing. Gone are most of the masked dances. A thing of the past is the elaborate mourning rite which formerly accompanied cremation. Few native songs are known today, songs which were received in a dream in the "old days." And but a memory in the minds of a few older tribesmen are the legends of the people.

A ceremony that is no longer practiced by the Maricopas or by their neighbors the Pimas, is the corn festival. It was known to them as Pan-neech, or Wild Pastime. This ceremony was similar to fertility rites practiced by some of the primitive peoples of Asia, Africa and South America.

The Maricopas were still doing a little weaving at the turn of the century, but now they are a pottery people. They have borrowed ceramic ideas from the Pimas and developed them to perfection. They produce red, highly polished vessels with occasional black decorations. These black decorations are made from dye produced by boiling mesquite bark.

Maricopa tribal organization and economy are tied in with the Pima. Through intermarriage with the Pima they have lost much of their Yuman culture.

Present day Maricopas, as well as other Indians of Arizona, have changed from the simple farming of the past to modern farming methods. Some have become wage earners and a cash economy has replaced the age old subsistence economy of the past.

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THE PAPAGO - EARLY HISTORY

Joyce Richardson

The Papago and the Pima are very much alike and they have lived in southern Arizona for hundreds of years. The Papago belong to the Piman branch of the Uto-Aztecan linguistic stock and stand very close to the Pima.

It is believed their ancestors were the Hohokam Indians who had built a system of irrigation canals in the Salt and Gila River valleys by 700 A.D. These were enlarged over the following centuries until there were 200 miles of ditches. This was a remarkable achievement as they used only the crudest of tools. Hohokam is a Pima word meaning "those who have vanished."

Less is known about the Hohokam than some of the other Southwest cultures because they cremated their dead and because the wood used in their houses cannot be dated by the tree-ring method.

Their typical dwelling were brush huts covered with mud to keep out the heat in the summer and the cold in winter. They also had a shade shelter near their home, which was a flat roof held up by four posts with the sides open. It was an open-air room where the family lived much of the time.

All their villages had two locations. From spring to fall the Papago lived near the mouth of an arroyo where flash floods provided moisture for their fields. The winter villages were located near mountain springs where the Papago hunted deer. During a famine the families would move to the Pima villages and help them with their crops.

Papago were called "the bean people" because of their use of the mesquite bean as food. Crops the Papagos subsisted on by agriculture were corn, squash, cotton and many desert plants, especially mesquite, and the Saguaro from the fruit of which preserves and a sirup were made. The Papagos used to gather wild spinach, wild onions, and a root like a wild sweet potato. They used the mesquite beans to eat as they were, or pounded them to make a paste and then shaped the paste into a cake. The fruits of the yucca stem are soft and good to eat, but a special trip had to be made to get the fruit.

The Indians were busy people building and rebuilding canals after floods washed away their dams. High water dug into the canals, then a new dam or new canal had to be built. After awhile the river wore deeper and deeper and more canals had to be built. Not only did the farmers have to work to get water on their crops, but sometimes when the fields were low they got too much. The land became waterlogged and the alkali rose to the top of the ground, and the farmer then had to move to new lands.

For these reasons many canals were made, one after another, but they were not all used during the same years. As time passed there was less water and more enemies. Farming became more difficult and some of the Indians left the area. Those that stayed were better fighters and had little farms along the Gila and Salt Rivers.

In the sixteenth century when the Spaniards arrived the Papagos occupied the southern desert region. The first European whose influence had a deep effect on the Indian way of life was missionary-explorer Father Kino whose work began in 1687.

In addition to a new religion he brought cattle and horses to those he found farming the desert region of southern Arizona and Mexico, and in a short time they became proficient cattlemen.

Catholicism, in a modified form which centered about the worship of Saint Francis Xavier as a source of magical power, did not replace native beliefs but was merely added to them.

Each Papago village was politically autonomous, led by a headman called "The Keeper of the Smoke." Village affairs were taken care of by a council of old men but no action was taken until agreement was unanimous.

During the Mexican period the Apache raided the Papago communities and the Mexicans gave little or no protection to the Papagos. Therefore, at the time of the Anglo-American take-over with the Gadsden Purchase in 1853, the Indians were ready for an alliance for mutual protection against the Apache raids, which continued despite the Anglo settlements. And not until 1875 did the Apache threat cease. Although the Papago have been known as a frugal and peaceable people, they did not lack bravery when oppressed by the Apache.

The Anglo-Americans were grateful to the Papago for their help in fighting Apaches. But soon they began to appropriate their grazing land and water holes; so the Indians had to give up their farms. They also shot the doves, quail and rabbits the Indians needed for food. The Anglo settlers developed gold, silver, copper and lead mines. Nothing was done to help the Papagos for years.

Then cattle was brought into the Santa Cruz valley to supply the reservation with beef by the government. This reservation was created in 1874 of 69,000 acres surrounding the mission of San Xavier. Ranchers soon moved in, driving off the Papagos. This started friction between cattlemen and Papagos resulting in theft and damage by the Papagos to the cattlemen. The cooperation and mutual respect which were stimulated by the alliance against the Apaches changed into antagonism and hostility during the twenty years following the end of the Apache raids. During the 1890's there was a drop in the cattle market and ranching on the Papago territory declined.

In 1898 a battle broke out in a dispute between Papagos in Sonora and Mexican ranchers which brought about a movement of Papago to the north into the United States. Here opportunities for work and wages were increased by the railroad through Tucson and the growth of irrigation in central Arizona.

The government finally dug wells for them and later built the Coolidge Dam that would store water in the Gila River. This was completed in 1930.

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THE PAPAGOS OF THE TWENTIETH CENTURY

Jacquelyn M. Martin

With the entrance of the twentieth century came many new and unfamiliar patterns of life for the Papago. The Papago had always been a self-sustaining people, able to live in the hot desert where only the annual summer rains and their earthen and grass huts provided food and protection for them. The missionary work of Father Kino in 1694, and the later Jesuit mission of San Xavier, had introduced many Spanish words and new religious customs to these people. Now in the late 1890's other Christian sects were also bringing change. A boarding school was established by the Presbyterian Home Mission Board which was designed to give elementary education, religious training and some vocational agricultural training to the Indians.

Nineteen hundred and seventeen saw the beginning of government action in Papago affairs when a proposed reservation was established by government order to include two million acres of land between Tucson and Ajo and south to the Mexican border. Except for a disputed strip of land, which contained mineral rights and was not included in the reservation, most of the land had belonged to the Papagos for many hundreds of years. They had built their villages here and farmed the area before the white man had ever journeyed to this land.

Water for crops, cattle, and drinking had always been hard to find in this desert land and throughout the years the Papagos had to find other substitutes for their needs. Cactus became very important. The Indians could use its inner liquid to drink, and the pulpy parts to eat or from which to make rope. Water was still very necessary to them, and during the 1920's and 1930's many government funds were used for drilling and purchasing of wells. By 1933 thirty-two deep wells had been provided for the Papagos. Although the white man thought this to be a very great help to the Indians, they didn't understand the Papago way. Old Papagos believed that the ground held many evil powers; both evil winds and floods might now come and destroy their villages. Many villages were moved because of this threat.

Other problems also came to the Indians. Many Indian children were sent to boarding schools in Sacaton and Tucson. Children were taught only white men's culture, not their own. When these children left the schools, many of them found jobs in Tucson or Phoenix and did not go back to live on the reservation. The people who did go back to live on the reservation knew white men's values better than Papago values. Many of the young people who returned wanted to lead their people. Many of the old people didn't want new ideas and customs so rapidly. The older people liked the ways of the Papago and held the beliefs of their fathers. Two opposing groups began. The group with boarding school backgrounds called themselves the "Good Government League." The other group was called the "League of Papago Chiefs." Dr. Charles Montezuma made many speeches to the Indians telling them to follow the chiefs and saying that the Bureau of Indian Affairs should be eliminated.

Although many people had different ideas of what should be done, good changes were made. Partly as a result of efforts of the League of Papago Chiefs, "The Strip" was returned in 1931. This was the area of land that was located in the center of the reservation but had not been given to the Papagos in 1918 when the reservation boundaries were set. A government superintendent whom the Indians had not liked was also removed. Although there was much political interest in some areas of the reservation, especially in the southwest, this was not the case in other areas of the reservation. The people in the northwestern regions of the reservation still had very little contact with Anglo-Americans.

In 1934 new changes were being made by the government. This was the year of the change of policy of the Bureau of Indian Affairs under the Indian Reorganization Act. New political organization of the Papagos, the development of economic resources on the reservation, and the effects of unemployment of Indians living and working off the reservation during our "Great Depression" brought new problems.

Papagos were encouraged to organize a tribal council based on a constitution. They were asked to participate in the formation of this constitution and council. In 1934 a referendum was held in which 1,443 Papagos voted to accept the Indian Reorganization Act and 188 voted against. In January 1937, a constitution was adopted. Eleven districts were formed and two representatives from each district were chosen to sit on the Tribal Council. The districts were located both as political districts and as grazing districts for the cattle.

The Bureau of Indian Affairs went ahead with the drilling of wells for the cattle and for the people, and also built reservoirs for water storage. Many conflicts still arose among the Indians themselves and between the Indians and the government, and among the religious groups. However, after World War II two important trends in Papago life became important. Many Papagos had become employed as farm laborers on cotton farms and had taken other jobs off the reservation. Many of them only went back to the reservation for visits. Another very important change was the number of children attending schools. Many of these children, too, were attending public schools and living off the reservation like their parents; but most important of all was that by 1958, for the first time in Papago history, nearly all children of school age were enrolled in either public, government, or mission schools.

The Papagos, a people of rich heritage and culture which combined with their changing life styles influenced by Spanish, Mexican, Christian, and Anglo-American values, still remain today an "Indian People."

THE PIMAS

Patricia Thompson

"In the beginning there was nothing where now are earth, sun, moon, stars, and all that we see."

According to the Pimas, Earth Doctor, born of darkness, created all these things. First, he took from his breast, some dust, made it into a little cake and said, "Come forth, some kind of plant," and there was creosote bush. After many intervening incidents, including creations, destructions, and a flood, the earth was peopled and "The People," "OOTAM," were the Pimas.

In the creation story of the Pimas, they had their beginning. They are known as the "River People" as they lived near the Salt River. They occupied a large section of sourthern Arizona and northern Mexico. The Spanish explorers and missionaries had known this section of land as Pimeria. In 1853 this Pima country became United States territory through the Gadsden Purchase.

The Gila River Reservation was established in 1859. It was added to by Executive Order in 1876 and 1879. Since these dates further additions were made. Then the Salt River Reservation was established by Executive Order on June 14, 1879.

In the 1850's Antonio Azul became chief and ruled over Pimas and Maricopas who had lived together in close harmony for many years. The Pimas had their first contact with the white man when the wagon trains began to cross Arizona on their way to California. Antonio and his people were very generous and helpful to the white pioneers. They invited them into their homes, provided them with rest stops, water, fresh supplies, and protection from the enemy tribes. The Pimas did all they could to be of help to the white settlers.

The Pimas even served with the Army in the Apache Wars. Antonio commanded one of the first two units of the Arizona National Guard, Company C. This company was all Pimas when it was established on September 2, 1865, at Maricopa.

In 1869 the Pima Indians began to feel the results of their assistance to the settlers. A crop failure was caused by severe shortage of water below the white man's dam. This time it was not the proud Pima giving help, it was they who needed it; so they went to the white man and asked for help.

By 1910 the Pimas had lost their water, most of their land, and, most humiliating, their independence. The chief and his council no longer ruled. The Indians were subservient to someone called the Indian Agent and to the laws of a body of men called Congress. The one final blow came to the Pimas in that year when Antonio Azul died on October 20. He had watched his proud people share their kindness, their willingness to help, and their sharing of their natural wealth with the white man. They had worked so hard to acquire what they had, but the white settlers did not seem to appreciate that much, for they took more than was given to them. In the end, the Pimas were left with little.

In the late nineteenth century many Pimas became scouts for the United States Army. They helped to move supplies, insure safe travel, curb attacks, and keep the peace. They helped the Army track Geronimo on his last flight for freedom into Mexico.

Tco Kut Nak, Owl Ear, was one of the most important Pima historians. He recorded events and the years on a calendar stick. He cut a notch in a stick to record the year and sometimes put a symbol above the notch to record the event. The first notch on the stick represented the beginning of the Pima year which began with the ripening of the saguaro fruit in June.

Owl Ear started his stick while he was living on the Gila Reservation and continued it when he moved to the Salt River Reservation in 1872. Owl Ear lived to be 98 years old and recorded events on calendar sticks half of these years. In 1903 the information on three of these calendar sticks was recorded on paper and was found to cover a period from 1833 to 1902.

In the 1880's a form of government was begun to "Americanize" the Indian. The program promised either a wagon, a harness, or a cast iron cook stove to any man who built a rectangular adobe house or cut his hair.

On February 18, 1871, the first school for the Pimas and Maricopas was established at Sacaton.

By 1900 the government had also established day schools at various villages on the reservations. The openings of these schools were recorded on the stick calendars.

In 1891 a school for Indians was begun in Phoenix in a hotel. This was later moved to a new location on Central Avenue and Indian School Road and is presently known as the Phoenix Indian School. By 1915 the student body had grown from the original number of 42 pupils. Army discipline and work details were assigned to these pupils. The students wore uniforms and were drilled just like an army.

Tashquinth was the last chief of the village at Gila Crossing. He died February 22, 1954, at the age of 115. He also was the last man to wear his hair in the traditional rope-curl style of the Pima and the Yuman tribes. To make the ropes the hair was washed and while still wet, small amounts were twisted around a stick and tied at each end. After the hair dried, the stick was removed and left the hair stiffly twisted in the rope-like curls.

Russell "Big Chief" Moore had a love for music beginning with the Pima songs sung to him by his grandfather. His uncle taught him to play the piano and several brass instruments. It was at Sherman Institute where Russell found that he loved jazz and the trombone. After graduation he joined the Lionel Hampton band in 1935. Soon after that he began touring with the Louis Armstrong band as the first trombone player. He played in many different countries, appeared on television and even played for the Inaugural Balls of Presidents Kennedy and Johnson.

After the coming of the white man, some years were good and some were not so good for the Pimas. However, they learned to survive in this new world.

THE PIMA INDIANS

LaVieve Bostwick

WHO ARE THE PIMA?

The Pima live north of the Papago, along the Gila River. The people who live along the river had a special name, The River People. They once lived in adobe houses but not of the Pueblo type. They developed irrigation but made use of wild plants (mesquite, saguaro). When the Spaniards asked these people questions, the Pimas thought it wise not to talk too much and they answered every question with "pi nyi moach," meaning I don't know. The Spaniards thought that was the name of the tribe and they wrote on their maps Pima.

A little over 100 years ago nearly all the Pima Indians, numbering about 4,000, resided in villages within a radius of about seven miles of what is now called Casa Blanca (White House), twenty-five miles west of the Ruins of Casa Grande, or eleven miles west of the present-day Bureau of Indian Affairs agency in Sacaton.

WHAT DID THEY LIVE IN?

There was little material in the desert for building houses. In fact, a house was not needed for much except shelter from the rain and for storing property. The typical house was a dome-shaped structure erected over a shallow excavation, which was constructed of a heavy framework supporting mesquite brush, covered with arrow-weed thatch and plastered with mud, and with the doorway facing east. There were no windows. The door was only large enough to crawl through, but which kept out enemies and made it easy to close the house.

Usually one family had three or four little round houses like this, one for the parents and the others for the married sons who all brought their wives home to live.

Cooking was done outside the house in a circle cleared on the sand and with a fence of brush strung around it to keep out blowing dust. Generally there was only one of these kitchens for three or four houses and all the women brought their food and cooked together. Nearby was a store-house made like the living house but smaller, and here the whole family kept their corn and beans and the wild seeds they had gathered. For summer living they made a big arbor with a heavy roof of brush covered with earth and under it they did all their work and eating except in cold and rainy weather.

WHAT DID THEY EAT?

The Pima subsisted on a mixed diet in which vegetable food predominated. They have long been tillers of the soil. They raised corn, beans, squash, cotton, melons, pumpkins, and a small seed which they ground and boiled as mush. They would go out into the desert to get wild things. It was usually the men who planted the fields and cared for them. They would go out in the summer when the river was full, clean their ditches and turn the water in. There were songs when the corn was knee high; songs when the tassels formed; when the ears formed; and when the corn was ripe. There were other songs for the beans and squash. Often the oldest man of the family spoke to the corn, saying something like this: "Here I drop you in the earth. Now you will come up like a tall feather headdress. So my children shall eat and my friends who come from far away, they shall eat too." While the corn was growing, the old man of the family sang to it:

> "On Tecalote fields, the corn was growing green, growing green.
> I come,
> I saw the tassels waving in the wind and I whistled softly for Joy."

For meat they used rabbits, birds and fish, and in former times hunted deer. The boys would pursue the game with small bows and arrows and it was their regular duty to keep the family supplied. Besides rabbits, there were ground squirrels which could be poked out of their holes with sticks; rats which could be trapped or shot with arrows; and even tiny mice which would do for meat when nothing else could be found. There were plenty of quail and doves, and all of these small animals the young people shot or trapped. Meat was cooked by holding it on a stick over the fire. Small animals could be roasted in the ashes with their fur left on as protection. Sometimes the woman of the family made a stew in a clay pot with rabbit meat, roots, and corn.

The people also had smoking tobacco and chewing gum. They gathered wild tobacco and a few old men learned to raise it and keep the seed. They always planted it far from the village for they said the tobacco was shy and would not grow if people looked at it. They dried the leaves and kept them for solemn occasions. Smoking was not for pleasure. It was an important act which took place at the beginning of a council meeting or when someone was asking favor of the Gods. The people had no pipes but placed their tobacco in pieces of hollow reeds which were six inches long. At the council meeting there was just one of these and each man took four puffs and passed it to the man on his right, calling him by the term of relationship. When they could not get a reed, they wrapped the tobacco in the white, inner sheath of the corn ear.

For chewing gum they had the juice of the milkweed vine which hardens if it is heated and allowed to cool. Then there was a sweet gum found on the mesquite tree and another on a little gray-leaved bush; under this same bush the coyote was said to have been born.

Their mill was a stone twenty inches long and one foot wide hollowed out a little, and an upper stone ten or twelve inches long weighing fifteen or twenty pounds. The women did all the grinding by rubbing the upper stone on the seed in the hollow of "the mother mill-stone."

WHAT DID THEY WEAR?

Clothing troubled the Pimas but little. The men's costumes consisted mainly of a breechcloth, rawhide sandals, and a robe of skin in cold weather. The dress of the women amounted to little more, consisting of a strip of native-woven cotton about the thighs and occasionally a scanty cape or cloak over the shoulders. They wore a one-piece skirt made of a piece of buckskin or some home-woven cotton cloth twisted around the hips and reaching to the knees. Children wore nothing at all unless their mothers wrapped them in a piece of buckskin or woven cotton. The cotton was spun and woven into cloth of various widths, and also into rude blankets. It was usually spun and woven by certain men of the tribe.

Both men and women among the People had long flowing hair which was considered the chief sign of beauty. They wore earrings of turquoise and other stones, sometimes reaching to their shoulders. Men in those days wore more ornaments than women and the stories often tell of the beautiful long earrings worn by handsome young men. To cover the upper part of their bodies, they rubbed on grease in cold weather. For special occasions they used red, yellow and white paint made from clay. The women painted designs on their bodies showing birds and butterflies and stalks of corn. Women had a permanent discoloration on their faces where they had tattooed blue lines from the mouth to the chin. It was a painful process done by picking the lines with a cactus thorn and then rubbing in the soot from a greasewood fire. But no woman over sixteen would go without these lines for they felt a face all of one color was "uninteresting."

The men wore their hair longer than women, dressing it with mud and gum made from the mesquite tree. They wore this during the night and washed it off in the morning. The women wore their hair cut short over their eyebrows in "bangs." The hair dressing of mud gave the hair a black and glossy appearance; it was also a good dye.

WHAT DID THEY MAKE?

One of the first necessities for the people was rope. They used it to tie together the beams of the houses and then to tie on the thatch. They used it, too, to tie up bundles of deer meat and household articles that were to be carried. Men made this sort of tough rope by tearing the sword-like leaves of the bear grass and the yucca and weaving the two together. No one could start to build a house until he had a pile of such tying material. Women used the string to make their own carrying baskets; they also used it to make other types of baskets.

They had no implements of iron. Their tools were simply stone axes and a few articles of wood. They had no pails or vessels of wood, but they were not slow to invent. They took willows which grow in abundance along the river and a certain type of weed and stripped the bark and split these with their teeth and wove them closely enough together so as to hold water. This they accomplished by means of needles or thorns of the cactus of which there are over one hundred varieties. They used these baskets while digging small ditches, the women filling them with earth and carrying them up the bank. The baskets are famed for their beauty and quality, the typical form being bowl shaped and having decorations made in black of interwoven strands of the fiber of the unicorn plant in geometrical patterns and often further embellished with red pigment designs. Very often they were large in size for storage purposes, or used as granaries which were constructed in place on the tops of the houses.

A Kiho, or carrying net, was used to carry heavy loads. The body of this utensil was made of fibers with ornamental patterns in openwork, sometimes colored, and was supported by a wooden hoop and four cross poles, the whole being carried by a head band. This device has been found among many tropical American tribes.

Pottery making is also a Pima industry, many of their vessels being well formed and most attractively decorated. In beadwork they show excellent ability and artistic taste. Their necklaces woven in a form of loopstitch are very beautiful in design and color combinations. In their dances the Pimas wore crude masks made from gourds. Records of all important events were kept by means of sticks covered and colored in symbolic design.

GOVERNMENT

The Pimas were separated into clans. A clan meant a man and all his descendants through his sons. Women belonged to the clans of their fathers.

There were four clans. None of the people could ever forget his clan because when he spoke to his father, instead of calling him "father," he called him by his clan name. Most of the people in the villages were relatives. They elected a headman called a chief. He was chosen usually for his bravery and leadership in war and for his influence at home. He settled quarrels and disputes and told them when to have ceremonies. He lived in the house where the meetings were held which was just like a dwelling house only larger. At night he built a fire in the house and standing on the roof of his shelter, he called to the men to come and discuss village affairs. He kept the sacred things that belonged to the village such as a string of eagle feathers which could produce rain, and a magic stone. Before he died he generally chose one of his young relatives and taught him the speeches and the care of the sacred things. If the people didn't approve of his choice, they asked him to teach someone else.

The Pimas buried their dead in a sitting posture six feet below ground as did many Indian tribes. The cattle and horses belonging to a deceased husband were killed and eaten by the mourners and neighbors, except such as were given by him to the heirs in the family; even wheat and other food were burned with the house.

If one was sick he sent for the medicine man, often from a distant village. He came with great pomp, long eagle feathers, and rattle in hand. A paper of the indispensable tobacco was furnished. He spent the night smoking his cigarettes, blowing the whiffs in the face of his patient, singing weird songs, rattling and fanning to blow away the devils that caused the sickness. They believed that a witch residing in a certain rabbit caused sickness and rabbit killing was one of their ways of destroying this witch.

GAMES

One of the amusements of the women was that of tossing balls. They used two small ones covered with buckskin and tied about six inches apart. Young married women, thirty to seventy-five in a group, assembled dressed as for a ball. Their hair was carefully manipulated so as to be black and glossy. Each had a stick of willow six feet long. With these they tossed the balls high in the air, running after them until one party was so weary that they gave up the game from mere exhaustion. This muscular play, in addition to other work, developed strong muscular action and healthy bodies. The men were addicted to gambling. Foot races were a common occurrence, sometimes played between two villages.

MARRIAGE

The parents took entire charge of the marriages of their sons and daughters. It was the girl's parents who did the choosing as they probably had been looking many years for an industrious young man from another village. The Pimas had many different ceremonies but gradually they began to change. It would be hard to find many of them in Pima country today.

When white men started streaming along the trails of Arizona, most of them came through the Pima country because they could get water. So the Pima began to speak English, take American names and wear American clothes. In 1870 a reservation was set aside for the Pima on the Gila River where they still are living.

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II. HIGH MESA TRIBES

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THE APACHE INDIAN TRIBES OF ARIZONA

Sandra Hawthorne McManus

The Indian Tribes known as the Apaches were fairly new arrivals to America. They came from the northern regions of Canada and Alaska around the 16th century. About this time the Spaniards were exploring the area which later became the states of Arizona and New Mexico. Spanish explorers were the first to record the existence of the Apache Indian.

There are six main Apache Tribes in America. They are the Lipan and Kiowa-Apache from the plains states, the Jicarilla and the Mescalero of New Mexico, and the two tribes from Arizona--the Western Apache and the Chiricahua. The Chiricahua do not live in Arizona any more. They were moved to a reservation in New Mexico; however, they were very important in the development and history of this state.

When, in the 17th century, the Apache Tribes began to settle in permanent areas, the Chiricahuas picked the barren desert region of southeastern Arizona. They lived by gathering wild plants, hunting game and raiding other tribes and races including, later, the Mexicans and the Americans.

The mountain areas of the northeastern part of Arizona became the home of the Western Apache. The rich, rugged mountains gave them a variety of wild plants, good hunting areas, and the fertile soil was excellent for farming. They harvested squash, beans and corn. Because of their agricultural way of life, the Western groups spent most of their time in one place.

During this early period in the Apache's history there was some peace, even though he had many enemies. The Apache had his greatest conflicts when he came in contact with the Mexicans and, later, the Americans.

Ill feelings developed between the Mexicans and the Apaches during the 17th and early 18th centuries. The Apaches raided the Mexicans for cattle, horses and some slaves. The Mexicans raided the Apaches for slaves and cheap labor. The Apaches, all six tribes, were also a block to the northern movement of the Mexicans. Of course, the Spaniards were exploring and colonizing in Apache territory. Tension mounted.

Early in the 18th century the Spanish tried to stop the Apaches, but to no avail. It is said that they were relieved when the Americans took over the territory with the signing of the Treaty of Guadalupe Hidalgo and the Gadsden Purchase. These two events took place in 1848 and 1853 respectively.

With new territory under its domain, the United States began to expand westward. Arizona, along with Apache land, was right in the middle of the westward movement. The Chiricahuas had a harder time than the Western groups. Their land was soon cut by roads. Their hills were mined. Their animal life was killed in great numbers. Native plants disappeared. Soon small towns were developing and more land was taken from Indian use. The Chiricahuas became more dependent on raiding as a means to survive.

Though the killings and raids became more frequent on both sides, some "White-eyes" and Apaches tried to be friendly. One such Apache was Cochise. Cochise was a leader of a Chiricahua Band. He gave the United States permission to build a stage line across Chiricahua Territory. He and some of his men even guarded one of the stations from renegade Apaches. However, this friendship did not last long.

Around October 1860 a Western group of Apaches raided a ranch near the station that Cochise guarded. The Commander of the nearby fort accused Cochise of the deed. Although Cochise tried to explain that he was not guilty, he was arrested along with six of his warriors; but, Cochise escaped, taking six hostages with him. He offered to exchange the hostages for his six men, but the Commander refused. The result was the death of the six hostages of Cochise and the hanging of the six Chiricahua Apaches, including Cochise's brother.

This and other similar acts was the cause of the "era of death and destruction" that we so often read about in Arizona history. Often the trouble was caused by confusion or misunderstanding on one or both sides.

By the late 1860's a few friendly bands of Western Apaches asked for protection of army posts. By then the newspapers had printed many tales about the Apaches. The settlers and even the army were fearful of almost all Indians.

It was in 1871 that the War Department decided to "tame" the savages and put them on reservations where they would be safe. A General George Crook was sent to do the job. In a short time he had the Western Apache and the Yavapais subdued and on reservations at San Carlos on the Gila River, and at Fort Apache in the White Mountains.

Another General, O. O. Howard, made a peace treaty with the Chiricahuas and established a reservation in Southeastern Arizona.

For awhile there was an unhappy peace. The Indians were not use to the confines of the reservation. The Chiricahuas could not settle down to the quiet life of farming, for they had been raiding other people for centuries. Indian policies were often inconsistent and against the Apache way of life. Treaties were made and broken. There was unrest and distrust among both tribes of Apache.

Then Washington decided that the two tribes should be on the same reservations, so the Chiricahuas were moved to the San Carlos and Fort Apache Reservations. Both the Chiricahuas and the Western Apaches were displeased. They did not want to be integrated.

During the next nine to ten years many Indians were on and off the reservations. They would jump the borders, raid the settlers and then return to the reservations when food and ammunition ran out.

On May 17, 1885, the last group of Chiricahuas jumped the reservation. It was a group of 144 Chiricahuas: 35 were men, 8 were boys, and 101 were women and small children. They fled to Mexico under Geronimo, Nana, Mangus, and Naiche, the son of Cochise. For seven to eight months they were pursued by the Americans. Later in 1885 Crook met with Geronimo, Naiche, and Chihuahua and made peace. They surrendered on condition that they would be sent east as prisoners, with their families, for not more than two years. However, when they stopped at Fort Bowie on their way back to the reservation, some whiskey peddlers sneaked into the camp and by morning Geronimo, Naiche, and some of the younger women had left the camp.

After returning the remaining Apaches to the San Carlos reservation, Crook resigned because he had let the others escape. A General Miles replaced Crook. He rode the Apaches down until they finally surrendered. They needed food and winter was coming soon.

Miles sent all the renegades to Florida, which was a condition of their surrender. However, he also sent the rest of the Chiricahua tribe, including the scout who helped him capture Geronimo.

The Chiricahuas numbered about 500 when they were sent to Florida. They stayed there until 1894, then they were shipped to a reservation in Oklahoma. In 1913 they were moved to their present reservation in New Mexico. Their number by this time had decreased to 200.

During this time the Western Apache emerged practically unhurt. The Chiricahuas had been between them and the white man; they had some trouble but not as much as their cousins. Also, they were more settled than the Chiricahuas and did less raiding. The agricultural way of life helped them adjust to the life of the reservation. In 1860 they had approximately 4,000 people and by 1890 they numbered 4,138. They still lived on the same land they had settled before reservation days, even though it was much smaller in size.

The Western Apache did suffer, however, during his early reservation days. The reservations were more like prisoner-of-war camps. They were run by the government instead of by the Indians as they are today. Both tribes were cheated out of land, mines, cattle and other food by greedy Indian agents and other citizens who wanted their land. But in 1923 and thereafter the agents who came looked out for the Indians' welfare and not their own. Some of the land that citizens had taken was given back to the tribes. They could come and go from the reservation as they pleased. Many began setting up their own governments. Today the Western Apaches have set up a beautiful recreational area which helps bring in extra money for public schools and improvement of their land.

The Chiricahuas are mainly cattle herders and like the Western Apache have developed a recreation-tourist program. They, too, are trying to improve their conditions and to make a place for themselves in a white man's culture, but let's hope they do not lose their own native culture which is so rich, especially in history.

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ORIGIN OF THE HOPI AND FAMILY LIFE

Peggy A. Scott

Origin of the Hopi

Excavations have revealed that the main segment of Hopi ancestry is a direct continuation of the Basketmaker-Pueblo people who occupied the Southwest from the early centuries of the Christian Era. The migrations of Pueblo into Hopiland took the form of clan movements. Some of these originated in the Little Colorado districts, others in southern Arizona, others in southern Utah, and some in the Rio Grande pueblos of New Mexico. Once in Tusayan, the clans continued to move, successively building and abandoning many villages. This was not because of need for migration, but rather because of restlessness as the settlements were confined to limited areas. Many of the abandoned villages have been excavated from which recovered objects have enabled the reconstruction of much of the material culture of the prehistoric Hopi.

There are several variations of the Hopi origin myth, one of which was told at Old Oraibi and may be considered as the truth.

As in many origin myths, it is said that life began in a series of superimposed worlds of caves. These caves were without light and greatly crowded. Gradually People moved upward, but in each cave conditions became as unbearable as in the former ones. At last, People, led by two brothers and accompanied by a Spider, a Vulture, a Swallow, a Coyote, and Locusts , reached the surface world. It was also very dark there, being occupied only by Death. The Spider lessened the darkness by spinning a white cotton mantle (moon) but the efforts failed to create eternal light.

Ever since the journey from the underworld to the surface had started, Coyote had carried a jar which became so heavy that he decided to open it, whereupon many shining fragments flew out. These burned his face, and since then coyotes have had black faces. The burning fragments became stars.

The People continued to migrate east, following Death's tracks. They saw a person die for the first time. It was a child whose spirit they had watched at play in the underworld. She was so happy that the People learned not to fear death. They even let the little girl's murderer go free. The descendents of the murderer are thought to be the possessors of great Power today of both good and evil, and who also are believed to be responsible for many of the Hopi difficulties.

As they wandered the People became hungry. Their only food was meat, so the Swallow flew back to the cave worlds and returned with many seeds which the God of Dew planted. In a single day the seeds sprouted and ripened; the

People then had many kinds of food.

As the People wandered, the Evil Ones made many kinds of trouble for them, and caused warfare. Thus the People were forced to build their homes on the high mesas. Even their warrior protector, Navaho, turned against the People and became the enemy of everyone. At last the brothers separated, one staying with the People in Tusayan, the other wandering for a long time.

Family Life

Childhood: The Hopi child of pre-contact times and at present times is born in the mother's home. At the time of birth, the child is taken care of by the immediate female relative available, usually the mother of the woman bearing the child. After cleansing and making the child comfortable, this female relative who has helped deliver the child will immediately see that the grandmother of the baby has been notified. Usually she would be the one to announce the arrival of the baby to the grandmother on the father's side.

The baby is then the responsibility of the grandmother who will remain in constant attendance for twenty days, during which time the openings of the house are blanketed so that no sun may reach the child. At dawn of the twentieth day, the relatives (female) on the father's side arrive to bathe the baby and give him his name. The meanings of names given are usually in accordance with the clan to which that particular group of relatives belong. The baby is then ready to meet the sun, with prayers of long lasting life and of course good health.

After the naming ceremonies have been completed, the villagers, as well as immediate relatives, come to a ceremonial breakfast at the mother's home.

From this point on the baby is cared for by the mother.

During the first year of life, the Hopi child displays no characteristics uncommon to children of that age elsewhere, but he is subjected to treatment markedly different from that accorded of other racial groups. Babies' illnesses are treated by village medicine men, and, in case of serious illness, several medicine men may be called. The baby may even be pledged to join the society of the successful practitioner. The government doctor or nurse, if summoned at all, is called only in cases of immediate need.

The Hopi infant's hair can be cut only once each year: at the time of the new moon preceding the Bean Dance Ceremony held in February. Only forehead bangs may be cut more frequently.

Children are taught to obey their parents, maternal uncles, and to a lesser degree, paternal uncles. Punishment of the Hopi child, for the most serious offenses, is usually handled by the maternal uncles. Children are trained to accept Hopi standards as they accept mesas, valleys, the sun and the stars, and are obliged to live by those standards.

When the Hopi children are about six years of age, definite changes occur in their way of life. The intense phase of tribal home education begins. Boys leave the house before dawn to run down below the mesa to a distant spring for a cold bath to make their bodies strong. Girls will be given chores to do at home, sometimes being responsible when the mothers are busy.

One of the most pleasant phases of this home training comes in the winter when the whole family gathers in the home to sit by the fire and listen to legends and tribal stories as recounted by the elder clansmen.

Courtship and Marriage: Courtships may have beginnings on picnics following kachina dances in the spring. While some young couples may be seen walking about the village, such behavior is generally frowned upon, and the old custom of having the youth come to the girl's house and visit with her through the window or at the door is observed by most conservative families. The social dances of white communities have not become part of the social pattern in the Hopi villages, but such dances are participated in and enjoyed by young Hopi at school or when they go to town.

Some time after a courtship begins, the girl will take piki (wafer bread) and cornmeal mush to the youth's home. If he eats it, it is a sign that he has accepted her, and his male relatives are called in to eat. From then until the wedding, these men begin acquiring cotton because it is the duty of relatives to make the girl's wedding robes.

The bride-to-be then returns to her home and is joined by all her female relatives in the grinding of a great quantity of cornmeal to be used in the wedding feast. When they have ground many baskets full, perhaps as much as a thousand pounds, and the girl is prepared for the wedding, she takes the corn and goes to the home of the youth again--this time to stay until after the wedding ceremony. After she moves to the house, she continues to grind corn and is in the company of the youth's mother for three days. During this time his female relatives stage a traditional mock attack on his home, smear mud on it, on his father, and on the girl. Then the relatives join in cleaning the home for the wedding, and bring gifts.

Before dawn on the fourth day, the actual wedding ceremony is performed: the mothers prepare yucca-root suds. In one bowl, the youth's mother washes the girl's hair; in another bowl, the girl's mother washes the youth's hair. After this ceremony the girl prepares a wedding breakfast, and that evening prepares a wedding supper, including the traditional wedding cake.

During the ensuing days the bridegroom's male relatives weave the wedding garments: two large white robes, a smaller robe, and the bridal sash. After all these robes have been woven, usually taking somewhere from a week to two weeks to complete, the bride's father-in-law and mother-in-law, upon rising just before dawn, dress the bride and make a path of sacred cornmeal leading from the youth's home back to hers. The girl then returns to her home and is gladly greeted by all her relatives.

The bride and the female relatives once more begin grinding quantities of corn, this time to "pay" for the bridegroom. Basket-trays full of cornmeal are taken to her mother-in-law as the corn is ground, and the trays are then filled with gifts by the bridegroom's relatives and returned. When the man has been "paid for," he moves to the bride's home. Since the Hopi observe a strictly matrilineal society, the bridegroom lives in his mother-in-law's home until the young couple build one of their own. In this undertaking they are joined by the villagers, who are paid for their efforts by a feast and by the knowledge that they either have been or will ultimately be so aided in some difficult project.

If, during married life, the partnership becomes undesirable, a wife may terminate the marriage by placing her husband's belongings outside the home and closing the door. In such a case he has no recourse. He knows also that the home, land, children, crops, etc., belong to the wife. The modern Hopi man, however, does own his sheep, cattle, horses, and wagon, and continues to do so. The husband obtains his freedom by taking his belongings and going to his mother's home.

Death and Burial: Formerly when an adult died, the body was wrapped (a wife in her wedding robe, the man in a blanket of distinctive pattern) and placed in a sitting position in a cleft cleared among the rocks of the mesa. Food offerings and a guide-string to lead the spirit to the ancestral underworld were placed by the grave. On the fourth day it was believed that the spirit was carried away from the Grand Canyon to this underworld. An adult who had led a good life on earth was expected to live happily in the underworld thereafter.

A child dying before its first initiation was placed in a rocky crevice, its spirit either waiting for that of the mother, or being reborn in the next child of the family.

In Hopi culture there was no such thing as a funeral, but with the increasing number of Hopi people becoming Christians, some families desire to have funerals performed in churches of their faith.

Once a person is buried he is not to be mentioned unnecessarily; if his name must be mentioned for certain informational purposes, he must be referred to as "that person gone."

HOPI VILLAGES AND RELIGION AND CEREMONIES

HOPI VILLAGES

The Hopi people live mainly in twelve villages in the mesa country of northeastern Arizona with a population of about six thousand. The ancestors of the Hopi have occupied this site for more than a thousand years. The Hopi people live in groups of semi-independent villages.

One village, Moenkopi, lies some twelve miles west of the Reservation. It was built in 1907 so that the people could be near and make use of the farm land in the florid lands of Moenkopi Wash. It still serves that purpose, yet many of these people secure employment off the Reservation.

Of the Reservation villages, only Old Oraibi occupies its ancient site that it had when first seen by white men in 1540. The continuance of these traditional Hopi societies in such strong form is understood by the fact that Old Oraibi, one of the Hopi villages that exist today on three mesas in Arizona, dates back to at least 1150 and is the oldest continuously occupied settlement in the United States. The towns were compactly built, single, multi-storied structures of apartment-like rooms, often constructed for defensive purposes on the tops of steep-sided rocky mesas. The pueblo buildings, made of adobe or stone, rose in terraced tiers overlooking plazas.

Walpi, Mishongnovi, and Shungopovi were originally built on hilly slopes near the foot of the First and Second Mesas, but were later moved to higher ground for defense purposes. By moving to the mesa tops they were better able to defend against the Spanish raids.

Walpi--the place of the gap--is probably better known in Hopi history than any of the other towns. It was here that many early visitors saw the thrilling Snake Dance on the Walpi dance plaza.

Hano, on the First Mesa, was built by Tewa Indians from New Mexico whom the Hopis invited to join them about 1700. It is said that the Tewas agreed to build at the head of the trail up the mesa and defend it against the invasion of nomadic tribes. In the 1930's about one hundred and eighty marks were found chiseled on Tally Rock to record invaders slain.

All the people in the Hopi villages, except the people of Hano, speak a dialect of the Shoshonean language; the people of Hano speak Tewa. Although people of Hano have intermarried with Hopis for generations, each still speaks his own language.

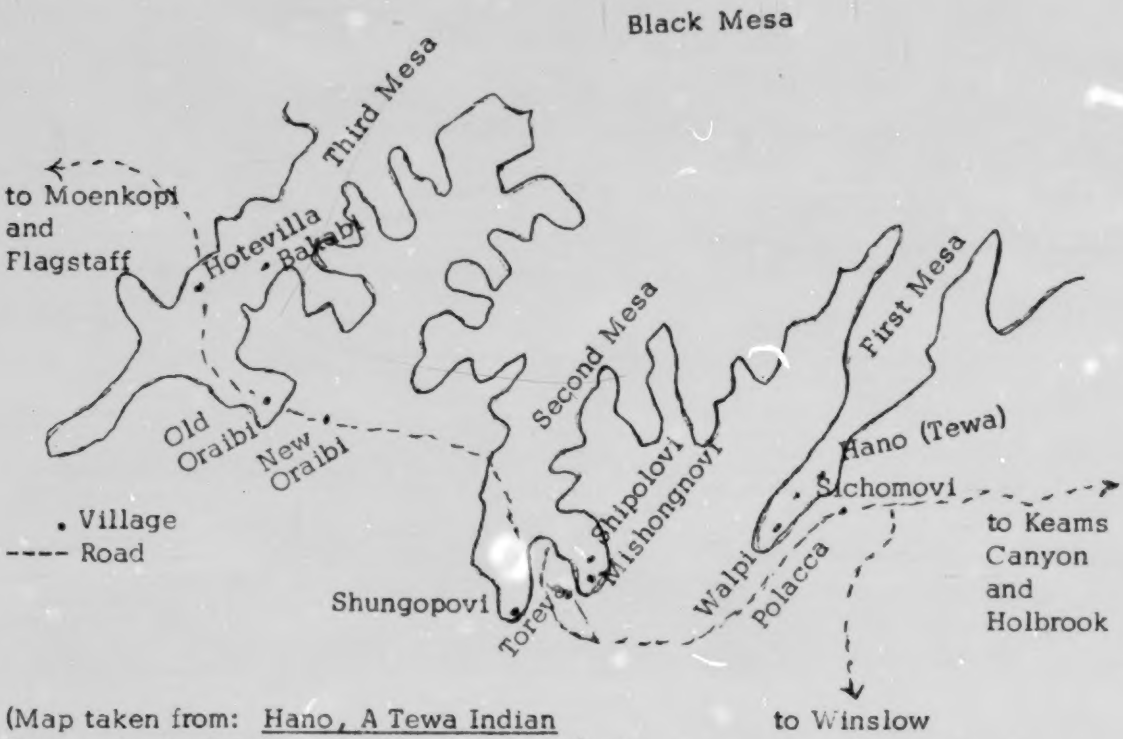
Sichomovi--the mound of flowers--was founded about 1750 by Walpians of the Badger Clan who, for some reason, had grown discontented and wished a town of their own. Other villages were built later. Hotevilla was founded about 1906 by settlers from Oraibi. New Oraibi is another village that sprang up at the foot of the Third Mesa. About 1907 Bakabi was settled almost a mile from Hotevilla.

Exactly when Shipolovi was founded is not known, though its name--the place of peaches--denotes that it must have been after the Spanish invasion, for it was the conquerors who brought the peaches with them.

The Hopi villages experienced a "golden age" or reflowering of their culture from 1300 until the appearance of the Spaniard in 1540. During this time new traits appeared and towns were built with one or more plazas designed for outdoor ceremonials and dances. Some of the towns have grown until there are two or more plazas with newer buildings straggling away from them.

Two other villages in existence today are Polacca, on the highway not far from the foot of the First Mesa, and Toreva, just off the main highway at the foot of the Second Mesa.

Map of the Hopi Villages



(Map taken from: Hano, A Tewa Indian Community in Arizona, by Edward Dozier)

RELIGION AND CEREMONIES

The Hopi is essentially religious. As a ritualist he has no superior on the face of the earth. Religion is a daily experience among the Hopis, permeating all of life and acting as a principal integrating force among the people. From the ceremonial standpoint the Hopi people are the most religious nation known. Every act of life from the cradle to the grave has a religious side. Their religion is rich in myth and symbol and is dramatized by year-round succession of elaborate ceremonials. The religion is orderly and prescribed by tradition to achieve results that benefit the entire cosmos.

The entire course of Hopi life is unfolded every year in an annual cycle of religious ceremonies that dramatize the universal laws of life. Most important of all is the underground chamber in which the rituals are held--the kiva. No Hopi ceremonial could be conducted without cornmeal to mark the path for approaching Kachinas. Baskets of cornmeal are common offerings during all rituals. No ceremony is complete without ritual smoking. The pipe is used by some societies and the others use cigarettes of native tobacco rolled in cornhusks. Six objects closely connected with their worship are the baho or prayer stick, the puhtabi or road marker, the tiponi, the natchi, the shrine, and the Kachinas.

Ancient ceremonials are still observed. For instance, Wuwuchim, the first of the winter ceremonies, takes place in November. The date is determined by lunar observation. This ceremony lasts sixteen days; it sometimes has been referred to as the Creation ceremony.

The Winter Solstice ritual, Soyal, occurs in December between the first appearance of the first-quarter moon and the last appearance of the last-quarter moon. It is at the Soyal ceremony that the Council meets to plan ceremonies and the business of the tribe. Some villages now hold an abbreviated eight-day form of the Soyal.

No Hopi ritual is as simple as the Flute ceremony. It is simply a procession winding up the mesa and into the village, headed by two small girls who periodically toss little rings upon cornmeal lines painted on the ground. In the plaza the people sing to the music of a flute, then silently disperse. This Flute ceremony is held every other year in August. The purpose of the ceremony is to help mature the crops.

The Hopi Rain Dance, in which members of one of the religious societies dance with live rattlesnakes in their mouths, is still almost the same as it was hundreds of years ago. Today, it attracts many non-Indian visitors.

In August, Yaponcha, the wind god, sends the red earth spiraling in dust devils down the dry bed of Oraibi Wash. High atop the mesas he sings his wind-song calling on the many gods who have helped the Hopi people since the beginning. This signals the start of the Snake and Antelope ceremonies.

To the Hopi, the snake is sacred, a messenger to the gods of the Underworld where man lived before he emerged on this earth. Dancing with snakes is neither dreadful nor repulsive to the Hopi. Instead there is respect and reverent feelings of cult members toward the snakes.

The Snake and Antelope ceremonies are for the propitiation of the Snake deities and to insure plenty of spring water and abundant rain for the maturing crops. The ceremonies dramatize the legends of the Snake Clan. The Snake priests gather their snakes, wash them ritually, and carry them in their teeth during the public dance. They are then released with prayers to convey to the Rain Deity. Only the pure in mind and heart can dance successfully with the sacred snake in his mouth. It is said that the Hopi themselves are not aware of the why and wherefore of all they do.

Gentleness and temperance in both men and women are admired. The ideal Hopi man is dignified, non-aggressive and in harmony with his neighbors. His importance to the community is in direct relationship to his ritual position. Public opinion is stronger than force, and to lose one's reputation is the worst punishment.

To the Hopi, corn is sacred--mother of all. All animate objects have spirits which are visualized in human form. When a Hopi man hunts, he prays to the spirit of the animal to forgive him for the necessity of having to kill it. The spirits of the Hopi's ancestors are in the Kachinas, represented by the hand-carved dolls familiar to most of us. These dolls are made and given to the children by the Kachinas; the children must learn what the different Kachinas mean. The lore of the Kachinas is handed down from generation to generation by word of mouth.

In the spring the Kachinas dance in the villages. The Niman Kachina, in July, marks the departure of the beloved Kachinas for their home on San Francisco Peaks. In August the Kachina spirits return in the form of thunderheads moving eastward to bring the long-sought rain to the thirsty land.

Membership in the different kivas is determined by the mother's choice of a ceremonial father at birth. When a boy is five to nine year's old, he is initiated into a kiva to strengthen him. The "scare" Kachina whips the boy to drive the evil from him. When a boy reaches puberty he is whipped again. At this time he finds out who the masked god is. The Kachina removes his mask, places it on the boy's head and commands the boy to whip him. The young man whips with sadness at his loss of innocence and the necessity of facing reality.

The Hopi have retained a complete annual cycle of ceremonies untouched by the white man's beliefs. The dates of all winter ceremonies are fixed by watching the position of the sun as it sets; summer ceremonies are determined by the sunrise position. In even numbered years the Snake Ceremony is held at Hotevilla, Shipolovi, and Shungopovi; in odd years, at Walpi and Mishongnovi.

These rich and complex ceremonies require a memorization of word-perfect rituals. Ceremonial life demands constant time and attention. Daily conversation in the Hopi villages often centers around ritual life; gossip about some part of the ritual that was in error.

The Hopi hold dances more frequently than most tribes as a means of worship pleasure, and identification with natural forces.

For the Hopi, religion is not a weekly occurrence but is daily life into which they put their whole being.

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HOPI INDIAN GOVERNMENT

Carmelita Beauvais

The Hopi government is essentially democratic. The clans, which play extremely important roles in religious and everyday life of the Hopi people, also play a very important part in native government as well. The clan members select new leaders from among the young men of the ancestral matrilineal families. Usually an eldest son of an eldest sister, or a younger son of the eldest sister, is preferred. Leadership is passed to another lineage in the clan only when the matrilineal family is depleted. Five clan chiefs--Bear, the Flute division of the Horn clan, Firewood, Rattlesnake, and Reed--constitute a Town Council. These five leaders select their successors and the Town Council approves their choices. The Council also approves the selection of religious fraternity leaders. The retiring fraternity chief actually selects his successor many years in advance, and trains him through the years. Therefore, elections by fraternity members and Council approval are automatic.

The Town Council is the governing body; there is no overall single chief. Each Council member has his own specific duties, and as a group the Council members serve as the governing body. The Council decides all problems pertaining to public interests, problems of land ownership, water rights, etc. The Council also creates and enforces the unwritten laws of Hopiland. Pronouncements of the Council are declared by the Chief Crier (a Council member) who climbs to the rooftops, usually during the evening, and gives the people their general working orders for the next day. Indeed, the Chief Crier is one of the most conspicuous and, to the tourist, best remembered characteristics of Hopi culture.

There is no governmental association between Hopi pueblos so far as native government is concerned. This is among the reasons why, in comparison to the Pueblo settlements of New Mexico, so much native culture has been retained by the Hopi. Too, the Hopis lived a great distance from railroads and main highways and had limited contact with the Anglos, and there was comparatively slight religious influence brought to bear on the people. The acceptance of the ways of the Anglo has come slowly; and if Anglo ways have been accepted, they have occurred principally among the material traits. Customs and beliefs have altered much less significantly.

Very few Hopi children were born in the government hospital because, first, a child had to spend its first twenty days in a dark room before being carried outside to meet the sun. A baby had to be cleansed with yucca suds and ashes immediately after birth which is another reason why Hopi parents in the past did not have their children born in government hospitals.

Hopi health conditions are poor. The encouraging fact is that the younger generation being educated in government and public schools about medical service are more willingly accepting the offered advice of the Public Health personnel. The Hopi people have accepted the theories of hygiene, sanitation, and medication. New drugs are helping to combat diseases as vaccination is eagerly accepted.

A Hopi girl receives her practical training from her mother and maternal relatives while a boy gets his education from his father and clan elders.

With the introduction of the day school and with boarding school schedules rearranged, children have more time at home.

Government and public schooling for girls have included canning, dressmaking, sewing, nursing, and other arts and crafts which fit well into the life as an Hopi adult. Modern technical knowledge of animal husbandry, horticulture, and general agriculture education helps the Hopi boy when he returns home.

Both boys and girls learn to speak English and to read and write in school. Throughout the reservation the Hopi children maintain one of the highest community attendance records in the United States and have notably high I.Q. ratings.

There are five day schools, and one combined boarding and public day school on the reservation. The day schools are located at Polacca, Second Mesa, Oraibi, Hotevilla, and Moenkopi. Many Hopi children attend Mission schools and schools and colleges off the reservation. Conditioning to another way of life creates one of the most serious problems of social readjustment facing the school-trained younger generation and their relatives and friends who have grown old in the ancestral way of life. Many of the Hopi men and women who choose to seek a new way of life return for the annual Niman Kachina ceremony and for the initiation rites; furthermore, nearly all these Hopi plan to return to their homes when they grow old.

When the leaders at Oraibi voted to follow government directives and suggestions, the population of this oldest continuously inhabited community was split up. People who wanted most to learn the Anglo way left the mesa during the 1890's and established New Oraibi where there are facilities such as a post office, a school, and a medical center. Ultra-conservatives moved farther out on the mesa and established Hotevilla and Bakabi. Other residents of Old Oraibi have drifted down and established Moenkopi. There are about one-hundred individuals who occupy Old Oraibi today.

In the field of government, conditions reflect the intense transitional nature of modern Hopi life. The Town Councils, the clan chiefs and the traditional government surrounding them still exist and are The Government in the mind of the conservative Hopi.

Since there was no native governing body uniting all the villages and affording to Federal officials a delegate with power to represent all the Hopi people, it was difficult to make treaties, to settle land questions, to enact laws, etc. Therefore, the United States authorities appointed such an executive. The chosen man was a Hopi but he lacked authority among his own people who would not accept him as their representative. In 1934 the Hopi and the Government drew up a constitution which was not intended to interfere with normal village life, but which was planned as a mutually acceptable legal document to take care of extra-tribal relations and of the other problems arising from Anglo contact

Briefly stated, this constitution provides for a Tribal Council with representatives from the different pueblos, to be selected practically as each village decrees, provided the candidates are Hopi, twenty-five years of age, and residents of the villages they represent. The constitution recognizes the Hopi as a union of self-governing villages. To be a member of the Hopi tribe, a person must have been on the Hopi census role of 1936, be an adopted member of the tribe, or have been born to a member of the tribe since that time. The constitution protects the individual's equality and freedom of religion; it recognizes the traditional form of town government, but provides a method whereby a village may adopt constitutional government.

The Tribal Council is granted power to handle many problems, including power to negotiate with other tribal, local, state, or federal governments; to advise the Secretary of the Interior on financial matters; to protect Hopi land and rights; to protect Hopi arts, crafts, traditions, and ceremonies; to protect the peace and welfare of the people; to appeal issues of importance directly to the Secretary of Interior when satisfactory action cannot be obtained otherwise.

The government has found the Hopi to be alert, clever, and honest. It can be mentioned here that a Hopi was one of three North American Indians sent as delegates to the second International Indian Congress held in 1949 at Cuzco, Peru.

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ECONOMICS AND EDUCATION OF THE HOPI

Hildred Chiappetti

ECONOMICS OF THE HOPI

The Hopi tribe has survived because of its endurance and economy. Water has always been of greatest importance in the life of the Hopi people. The vegetation of the Hopi reservation is of the desert variety.

The native animal life has adapted to do with as little water as possible. Before the white man came, the Hopi had only the antelope, small rodents, birds, cottontail rabbits, jack rabbits, prairie dogs, and snakes.

The Hopi men had followed dry farming and after the white man came, sheep, goat, and cattle raising were added. The horse helped them. Fields were chosen according to soil and position. When possible the fields were placed between two mesas, so that the plants would get the runoff water of the summer rains and that of underground seepage. They raised corn, beans, squash, and melons. Peach trees were given to them by the Franciscan padres; they were planted on the sheltered angle of the mesa, among boulders and sand drifts.

The primitive arts carried on by the women were the making of baskets and plaques, with symbolic designs of whirlwind, butterflies, and Kachina figures; and coiled baskets sewed with yucca fiber. The basket maker collected and prepared the materials throughout the year. The willow and yucca furnished material for baskets. In order to get a variety of color, the yucca had to be taken at the right moment--yellow green from the mature plant, bright green from the fresh shoots, and heart leaves for the white. Willow was gathered when it was pliable and would split well. When the materials were brought together, they were moistened and split carefully, or dyed. Vegetable dyes were used; the roots of the yucca gave a rich red dye. The women made art possible when they invented basketry. The zigzag design signified lightning to the Hopi.

The art of pottery making is traditional. The perfection of each piece of pottery depended on the judgment and precision of the maker. Nampeyo of Hano was a famous Hopi artist. She revived prehistoric forms and decoration in their pottery. On many baskets and on almost every piece of pottery was seen an open line, variously referred to as the ceremonial space, "the exit of life and being," "the traditional gap," or the "line of life." The craft convention goes back to the primitive idea that an animate spirit belonged to every object of nature.

The Hopi men did the weaving of the cloth and rugs; they did this during the winter months when they were not farming.

Today most of the communities still do not have enough water. The tribe raises some cattle and sheep, and some individuals own sheep, horses, and goats. A small amount of the farm area is under irrigation. They must dry farm for their basic vegetable needs. Most of the farming is done with hand tools.

The Hopi people do individual or family projects of arts and crafts. These may be bought from most trading posts. There is some coal mined on the Hopi reservation at Black Mesa. Tourists furnish some income as they come to see the "Snake Dances" and other Hopi ceremonials.

A few of the Hopi people are employed by the Tribal Council, some by the Bureau of Indian Affairs, some by the state and federal government agencies, some by traders and other employers, and some are employed off the reservation either full or part time. Many of them are self-employed and making a living through gardening and handicraft. There is some unemployment.

EDUCATION OF THE HOPI

Before the federal government started schools for the Indian people, they had only moral education. The agencies for the moral education were:

(1) myths -- in these were moral situations that were suitable in the instruction of the young;

(2) family and village life -- the father gave his son advice, the mother gave her daughter advice, etc.;

(3) the sun dance and military societies -- (information on the sun dance ceremonies and various societies has been collected by the American Museum of Natural History);

(4) religious ceremonies with distinctly educational purposes -- religious observance was a constant practice in their lives; and

(5) fear of the supernatural also was used in teaching social virtues.

In 1753 the English offered to send Indian youths to school and college. Their people did not accept the offer. Later in some of the papers of Benjamin Franklin was found the statement, "Send us your children and we will make men of them."

The Hopi people have always been very conservative and were opposed to schools for a long time. In 1887 the first school was built in Keams Canyon. In 1890 Old Lo-lo-lo-mi, their good chief, went to Washington and agreed to place the Hopi children in the Keams Canyon school, but his people did not feel as he did about it. Five troops of cavalry were sent to the Hopi villages, but they could not persuade the parents to send their children to school.

Because of illness and the lack of food, there was danger of the Hopi people becoming extinct. In 1906 more troops were sent to try to reason with them. The troops made prisoners of one hundred of the Hopi men, and some of the younger of these men were sent to Indian schools. The education of these men did not solve the problem. The people still would not let their children go to school.

In 1911 troops were sent again to the Hopi villages. This time some of the parents allowed their children to go to school. Orders came from Washington that those children that had not been sent to school were to be taken to one. The government agent and the army general begged Chief Youkeomu to help them, but he would not say that the children would be sent to school. A search of each home was then begun and seventy-two children were found and taken to the Keams Canyon school. After four years some of the school buildings were condemned, and the students were taken to the Phoenix Indian school.

Since that time all the Hopi people have been going to school. There are about 1,200 students enrolled in six Bureau of Indian Affairs schools, about 600 in public schools on and off the reservation, and about 100 in mission schools.

The Hopi Day School at Oraibi, and the day schools at Polacca and Second Mesa, have parent-teacher associations. The Education Committee of the tribe is responsible for an adult education program. Some young Hopis are attending colleges and many are enrolled in vocational schools. Students receive scholarship assistance from the Bureau of Indian Affairs and other sources.

The average daily attendance in the day schools is about 95 percent. In 1971 the tribe was given $165,000 by the Department of Public Health and Welfare for the Head Start program.

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NAVAJO ORIGIN THEORIES

Georgia L. Lucas

In the beginning . . . . Every people boasts of a beginning. For the Navajo, the origin theories are many. The reader may select the one theory that best suits his particular point of view, whether it be scientific, philosophic, religious, or mythical.

The Navajo tribe, numbering some seventy-thousand persons today by conservative estimates, can trace its own historical past for only a few years. For many Navajos the past is quickly dimmed and a gaze at the far future is almost always forbidden. Their lives center on the NOW.

For a scientific view of the Navajo's origin, we have the linguists, anthropologists, and archaeologists to thank. Archaeologists have only to delve into the ruins of six or seven hundred years ago to reveal that there was no tribe then known as Navajo. Nor was there any tribe which possessed all of the arts and ceremonies for which the Navajo is famous.

The linguists tell us that even the name Navajo is comparatively recent, and not even in the "Navajo" language. Incidentally, the Navajos' name for themselves, Dene or Deneh, has been variously translated as "Earth Surface People," "Earth People," "The People," or just "People." The name Navajo comes from the Spanish. It, too, has various translations, including "Strangers" and "Raiders."

Edward Sapir, the noted American linguist, was the first to identify the Navajo language as Athapascan. It had long been noted that the Navajo spoke a language entirely different from other southwestern tribes, but to link the Navajo's language with that of Canada's Northwest Territory, clearly suggests the northern origin of the Navajo. Sapir tested his theory and proved that Navajos actually understand some words spoken by Indians of the far North.

In addition, Sapir found that the Navajo, a desert people, use curious-sounding descriptive words suggestive of a marine-type environment to describe desert phenomena. For instance, although many Navajos had never seen a boat, they used a word which means to paddle a boat in the North, to describe the gliding flight of an owl.

From those findings, Sapir hypothesized that the Navajo came from the southern edge of the great Athapascan area through western Canada and central Alaska. More recent studies carry the origin of the Athapascan-speaking peoples even further, extending their journeys to include Siberia and perhaps even farther into central and southern Asia.

Physical feature similarities between American Indians and Asiatic peoples have been noted repeatedly. As an aside to this speculation, I would like to share an experience I had in the summer of 1970 while chaperoning a group of thirteen Navajo high school students on a study tour of Europe. Everywhere we went the students were mistaken for Orientals. One case in point occurred while touring a British museum. The amazed Navajos were presented a statue of Buddha by the guide with the statement that they could explain it much better than he!

Archaeologists have also discovered evidence supporting a northern origin for the Navajo. For example, the early Navajo "forked stick" hogan and the little hut Navajos call the "sweathouse" are very much like the northern Athapascan dwellings. The fact that the northern tribes used bark or leaves or any material at hand to cover their huts and the Navajo used clay credits the Navajo with clever adaptation to varying climates.

Another similarity between Navajo and northern tribes is the choice of weapons, a sinew backed bow, as opposed to the simple bent stick shaped by other tribes of the Southwest. Also, some pictorial writings show Athapascan hunters wearing a kind of armor similar to the heavy hide coverings worn by early Navajo men.

Other parallels between Navajo and tribes of the far north may be drawn by clan formations and social customs of these matriarchal societies. In fact, at least one Navajo clan name, Sinnajinny, has meaning to the Sekani people of the North. As for customs, mother-in-law avoidance, an apparently good way to keep the family peace, has been found to be practiced by many northern tribes as well as by the Navajo tribe. Another likeness between the Athapascan-speaking tribes is the fear of the dead and avoidance of them and all their possessions. Certain religious ceremonies, too, show marked similarities between these peoples.

Archaeologists have long been puzzled by the tall, gray pots with pointed bottoms made by the Navajo and their related tribe, the Apache. When questioned about the pottery, they say it is "from the beginning." Some archaeologists classify it with the pottery made in ancient Asia. If this link can be further substantiated, we have further proof of an Asiatic beginning for the Navajo.

If the migration from the North theory is true, the migration probably took place over a great many years. Scarcity of vegetation along the way and fear of frightening the game animals away would necessitate the traveling in small bands rather than one mass exodus. Nor can we assume that each band traveled the same route. The Navajo culture today suggests that, while many migratory bands probably came south through what is now Colorado and Utah, others scattered, picking up cultural traits from the peoples they met en route.

Navajo culture is imbued with traits of Intermountain and Plains Indians. Perhaps the Navajos adopted ways of these tribes on their journey southward. Or the Navajo may have learned from the Plains Indians as the Plains Indians themselves moved westward and brought their influence to bear on southwestern tribes. Indeed, no archaeological findings in the Plains area suggest Navajo influence, which would seem likely had the Navajo intermingled with the Plains Indians in the Plains Homelands.

How long has the Navajo occupied the Southwest? Some speculation fixes the date at around 1,000 A.D. The earliest known hogan site, the year 1540, as dated by the tree ring method, was uncovered at Governader, New Mexico. Nearby excavations produce Indian remains for the ensuing two centuries. They reveal Navajo artifacts to have already attained a relatively stable pattern. To archaeologists this finding means the Navajo had already settled and spent some time stablizing their way of life. Hence, the oldest known hogan cannot be perceived as the earliest inhabitancy of the Navajo people.

Navajo legends tend to bear out the archaeologists' supposition that the Navajos came from the north. One exception is the very picturesque legend which describes the Dines' travels from the south, bringing their four sacred plants: tobacco, corn, squash, and beans. Their nation at that time included the entire country, but they generously gave up the valley lands to farming tribes, keeping the grazing uplands for themselves. In return for the Navajo's generosity in allowing the agrarian tribes to occupy their lands, many Navajos deemed it only fair that they help themselves to what farm produce they needed.

But food was not all they appropriated. While most Navajo would find it an insult to be referred to as anything less than a full-blooded Navajo, the old Navajo habit of appropriating women makes many of them a racial amalgam of various Indian tribes, Spanish, and Anglo-American stocks.

Navajo legend does take us back to "First Woman" and "First Man" which, as they are conceived in the legend, must surely be thought of as only the forerunners of Navajos. The legend does not contemplate a first great cause. Instead, the gods laid down a buckskin on the ground with the head to the West. Upon the buckskin the gods placed a yellow ear of corn and a white ear of corn. The ears of corn were placed with their tips toward the East. Over the corn a second buckskin was placed with its head to the East. A feather of a white eagle was placed under the white ear of corn and a feather of a yellow eagle was placed under the yellow ear of corn.

Then the white wind blew from the East and the yellow wind blew from the West and eight mirage people walked around the buckskin four times. After that, the gods lifted the top buckskin and lo! The ears of corn had been transformed. The white ear had changed to become First Man and the yellow ear had become First Woman.

Another old version of the creation portrays the Sun as the creator of First Man and First Woman. Prior to then, the earth and the sun itself had been created and put into place by two gods; but that is another story.

The Navajos of the Shiprock area have another story of the beginning of the Navajo which more clearly parallels the migratory theory. However, in this legend, as in most legends, the history is explained as a supernatural occurrence. The legend tells of the Navajo people coming 'across the narrow sea far away near the setting sun in the north." The inhabitants of the Southwest were not friendly with the Navajo and waged war on them. Being greatly outnumbered, the Navajo retreated and prayed for devine intervention.

The prayers were heard and a messenger was sent from above to direct the people to hasten toward Ship Rock (or Winged Rock as the Navajo call it). Those who were too old or too weak to climb were enabled to fly to the top of the rock. After everyone was safely aboard the huge rock, it was lifted aloft by the gods and sailed to the location where it is now. Thus the Navajo were given their home and the land became sacred because it was given to them by the gods.

Another Navajo story takes us back to the days before men were placed on earth. In the days before men, supernatural Beings roamed the earth hunting for evil monsters to kill. These Beings were of two kinds--major and minor--identified with various forces in nature and each had his personality and particular characteristics. After ridding the earth of the monsters, the Beings had a great meeting at which they created the first Navajos and educated them in the proper way of living. The greatest ceremony taught the Navajos was the "Blessing Way," a ceremony to help keep all nature in perfect harmony. Before leaving to go to their own homes, the Beings cautioned the Navajos to faithfully practice the "Blessing Way" or the world would surely come to an end.

The early Spanish explorers also contributed their theories on the origin of the Indians of America. For example, the famous Spanish humanitarian of the sixteenth century, Bartolomé de Las Casas, speculated that the Indians of America descended from those of the East Indies on the assumption that the "West Indies are part of the East Indies." He based his conclusions on the fact that "the multitude of peoples and nations and diverse languages" which were characteristic of the East Indies were also characteristic of the New World.

Several theories, some less expounded than others, place the American Indian in a Jewish origin or equate Española or other American locations with the biblical Ophir or the Lost Atlantis.

Lo'pez de Gomara in 1552 credited Atlantis as one possible origin of American Indians. But he also postulated that since ancients other than Plato knew of America, their knowledge might indicate more diverse migration of the Indians.

Some Christian Navajos of the Catholic and various Protestant faiths believe in the Judaic origin of American Indians, identifying themselves with the Ten Lost Tribes of Israel. To support the theory many parallels have been drawn between religious beliefs, ceremonies, superstitions, omens, and rites practiced by some Indians and the early Hebrews.

This Judaic origin theory seems to have originated in published form by Joannes Fredericus Lumnius in 1567. His postulations of how the Jews got to America and became Indians are based considerably on the fourth book of Esdras, a book now rated among the apocryphal. However, IV Kings (RSV, 17:6-18) and the prophet Isaiah appear to support the Esdras account (IV Esdras, 13:40-47) Briefly, the account reads that the Ten Tribes of Israel exiled by Shalmaneser had escaped to Arsareth which Lumnius identified as America.

A variation on the Jewish origin for American Indians was introduced by Suárez de Peralta who argued that Indians may be the descendants of Canaan. (Canaan, the son of Ham, was doomed to slavery by Noah for his father's sin.) The idea became popular during the sixteenth century, particularly among those who supported Indian slavery. Needless to say, the theory was never popular with the Navajo themselves.

The Mormons have a somewhat different version of the ancient races which inhabited what is now known as the United States. Their Book of Mormon describes three great races of Man which rose to power in America and fell because of their disobedience to God. According to the Book of Mormon, the Lamanites, the people we call Indians today, were brought to America by the Lord sometime after the erection of the Tower of Babel.

Language variations among people is explained as the punishment dealt by God to those who took part in the construction of the Tower of Babel. After that, God scattered them abroad. "Some few, better than the others, he brought to America." But they, too, became very wicked and eventually destroyed one another in war. Only one man of the Jaredites was left alive.

After that, the Lord brought the third race of people to inhabit America. They were of the house of Israel: Nephites and Laminites. They, too, flourished and fell, destroying each other in warfare as the Jaredites had done. Only a few were left, but from these few have come the many tribes of Indians that occupy both North and South America today.

The Mormon belief gives dignity and recognition to Indians as few Christian religions have done. It is embraced by many. Navajos who accept the Mormon faith are enhanced with the Mormon belief that Adam and Eve, Christianity's "First Man" and "First Woman," were created by God and placed in America.

To summarize, most of the origin theories have one point in common--the linking of groups of people. Thus most of the theories strongly suggest the

Navajo's kinship with the rest of humanity and point a steady finger toward the great brotherhood of mankind, and by which one is forcibly impressed with the earnestness of the Navajo and the similarities between all men. This factor is, in my opinion, the greatest value to be derived from a study of the origin theories.

To put stress on any one theory as being accurate or most important does injustice to the people concerned. Living in the scientific age, we may be prone to say that the scientific theories or scientific-sounding theories are most conclusive. However, the investigator of origins must never assume that he has all the data. Scientific data is outdated and theories discarded continuously as new information is revealed.

On the other hand, one must never assume that the origin myths have no historical value. Natural events leave an impression on the mind which are not easily effaced. Unexplained happenings are hardest to cope with. Therefore, Man seeks an explanation--scientific, philosophic, religious, or whatever means he has available to deal with the problem. His record may seem too mythical, too symbolic, or too childish to modern Man. But if he is a keen listener of children or unsophisticated adults, he will be enriched greatly by the origin myths. They give keen insight into how the Navajo sees himself. Hence, every theory of the origin of the Navajo has its place in the educational realm. Every one of the theories transmits understanding of the Navajo people.

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THE HISTORY OF THE NAVAJOS

Esther Lee Cody

The Navajos are of Athapascan stock and were once members of the Apache tribe. History tells us that the Spaniards had met the tribe before 1630 and that they had not distinguished them from the Apaches. About this time the Navajos were mentioned as a separate tribe. The word Navajo comes from the Aztec language and means "strangers of the cultivated land."

The Navajos were war-like as were their cousins the Apaches. From many tribes and people came their various patterns of arts and crafts. Especially strong was the influence of the Spaniards on their arts and crafts.

In 1863 about 12,000 Navajos were captured and taken to Fort Sumner, New Mexico. Five years later, after they had signed a peace treaty with the United States, they were allowed to return to their homeland. They were granted a reservation which was a vast barren and windswept land where infrequent rain fell. Regretfully, this was only a small portion of the great and varied land that the tribe had once held. The land is known in English as the Navajo Reservation or in Navajo as Dine Bikeyah. The reservation occupied 9,503,763 acres in northeastern Arizona, northwestern New Mexico, and southwestern Utah.

When the people returned to their homeland, they were hungry, bewildered, and in poverty, and their number lessened to 8,000 because of sickness. The tribe dispersed to sacred places which were claimed to be the origin of the twelve original clans, and they courageously turned to farming and tending sheep which provided their only means of survival. Purposefully and slowly, with spiritual vitality that characterizes the Navajo people, they brought together deity and nature which were to restore their harmony with the universe and enable them to press forward on the new road of life. Since their tragic captivity and punishment, the people have increased rapidly.

According to the census of 1890, the tribe numbered 17,204, and ten years later it was more than 20,000. In 1950 the statistics stated that the population had increased to 80,000, and by 1970 to over 100,000. This includes those who are on and off the reservation.

Some time after the arrival of the Spaniards in the Southwest, the Navajos became herders and stockmen. In the treaty of 1868, the government gave the Navajos $150,000 for rehabilitation, to provide transportation back home, and to furnish 15,000 sheep and goats and 500 head of cattle to rebuild their livestock. In the livestock report in 1953, there were 423,406 sheep, 2,284 beef and dairy cattle, and 63,879 goats; and a few horses owned by the majority of the families for the purpose of herding and transportation. Because of the overgrazed and eroded land, the Bureau of Indian Affairs passed the Livestock

Reduction Program in an attempt to conserve the land. The livestock owners were then required to purchase a grazing permit which limited each family to three-hundred head of livestock. Every summer in the months of August and September, a specially selected group vaccinates and counts livestock for every family according to the grazing permit.

Through the influences of the Bureau of Indian Affairs and the educated natives, traditional customs are gradually being replaced by much of the White Man's culture. One of the most important adaptations is the political organization of the Navajo people. Before this development, the political organization did not extend beyond the local bands which were led by headmen called naat'aanii. It was not until 1934 that the first Chief called Chairman and a Vice Chairman were selected by the Governor of New Mexico. In 1937, through their perseverance and the influence of the federal government, the Navajo people acquired the authority of nominating their own candidates for their leaders.

Since the reservation has a low percentage of rainfall per year, there is an insufficient water supply in the more arid areas. The Tribal Water Development program has built windmills and drilled deep wells in order to save livestock during droughts. In places where there is more frequent rainfall, small dams and ponds are constructed for livestock.

In spite of the arid region, the Navajo people have been busy working harmoniously in resettling and building up the land. Because of many conflicts, the Navajos have never considered the underground riches which their land possesses. It was more than a decade ago that the Tribal leaders agreed to permit the El Paso Natural Gas Company to erect test wells, and establish oil wells. Immediately after the agreement, the tribe allowed other business companies to establish trade among the Navajo people. This permission required the business projects on the reservation to employ native workers.

The establishing of economy has promoted the inter-relationship of the Navajos with the non-Navajos. Many of the young people have left their homeland and settled in cities for jobs, and have left for military service. Ultimately, these influences have benefited the people, as they are adjusting to the rapid changes from their old traditions. Although, in the past, the Navajos have objected to the White Man's culture, they have realized that it is the only solution available to improve their beloved homeland.

With the cooperation of the Navajo Tribal Council, the Bureau of Indian Affairs has faithfully provided educational needs of the Navajos. Through nearly a century there have been various complicated problems solved.

Since 1950 more land has been prepared, and there are more prospective areas for agricultural purposes. Because of low percentage of rainfall, the only possible means of obtaining water is an irrigational system. More skilled laborers with their modern machinery are desired to build big reservoirs from which water can be distributed for the proposed cultivated areas. There are possibilities of constructing a few reservoirs and small dams along the course of the Little Colorado River for this purpose. Another prospective use for the reservoirs is the production of hydroelectric power which will generate electricity to new schools, homes, hospitals, and various recreational areas for the benefit of the people.

Through the influence of federal authorities and ambitious tribal leaders, this potential prosperity will be accomplished on the vast barren Navajoland. By previous investigation throughout the country, it has been noticed that the Navajo workers have adopted well to training in construction, maintenance, and operation of equipment and facilities. In the oil fields, forests, mines, sawmills, offices, and in other careers where Navajo people are at work, training is in progress to show them the way to convenient living.

Since the Navajo people were freed in 1868, they have struggled courageously re-establishing their settlements and developing their social and economic heritage. There are even greater prospects and achievements looming bright before the people.

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TRADERS TO THE NAVAJOS

Virginia Flesher

There has always been that minority of souls in the back country trading with the native inhabitants since the arrival of the white man to the Americas. It was the Spaniards who traded in the Southwest, their influence being felt from 1540 to about 1846. A sprinkling of bilagáana (white) traders began to locate themselves around the Navajos but close to the forts for protection. The Navajos were introduced to the white traders while they were held in captivity at Ft. Sumner from 1862 to 1866, the duration of the Civil War. Introduced was the demand for flour, sugar, coffee, and salt. When the reservation was organized in 1868 and the Navajos returned to their homes, a new market opened up.

Those traders locating off the reservation weren't under as strict federal controls as those located inside of its boundaries. They sold a wider range of goods, including "firewater," but their volume of business was slight compared to those located on the reservation. They applied for a license to trade on the reservation yearly until 1955, at which time 25-year licenses were finally available. That is why most of the older trading posts weren't improved upon or expanded, because the investor-owner wasn't sure what the following year would bring.

Many trading posts, legal or otherwise, sprang up over the years on the reservation but many died. If the Navajos considered the trader "crooked," he was either boycotted or reported to the tribal council. However, there are many original trading posts that have passed through many hands over the years and are still in operation today. There are well over one hundred on the reservation. Some trading posts are owned and operated by Navajos, as in Sawmill, Wide Ruins, and Many Farms. It is hoped that the number will increase.

Did the bilagáana traders change the face of the reservation? Yes, and in many diversified ways. Navajo labor has laid most of the rails for the Union Pacific and the Santa Fe railroads in the Southwest. Sometimes the local trader was the promoter for the jobs and agent in distributing the pension checks, bringing in outside resources to his area. If the Navajos in an area are poor, the trader of the area will certainly not be prosperous. As an example of locating employment, Harry Goulding, 40 years a trader in Monument Valley, Utah, located several uranium deposit sites in the area, then offered them for mining to whoever would keep their labor force 90 percent Navajo.

The trader was a middleman for jobs, as with the railroads and uranium mining, and a middleman between family disputes and law enforcers. The Navajos had a not-so-good experience with government agents in the 1930's when they thinned out Navajo cattle and sheep herds because of overgrazing. It is something the Navajos cannot forget. Therefore, the trader is an acting mediator when needed between the government and Navajos. Writing letters was a large calling during World War II when so many fathers and sons were in active service. Besides being an interpreter, the trader was the only example or model the Navajos had of the white man for many, many years.

An excellent example of a promoter-trader was J. B. Moore of Crystal, New Mexico, who showed to his clients Persian rug patterns, encouraging the women to use them as patterns for their rugs. He then had a book published with pictures of the new Navajo rugs and sent it to New York. The demand for Navajo rugs began under full steam. The rugs made began to improve in design and wool quality as the market grew. Still today, to have a well-made and designed Navajo rug is considered, besides being a good investment, an asset to one's home.

When the trader located himself in an area, he immediately began pushing for more and better road systems. As the roads improved, so did the flow of money-loaded tourists, adding more to the economy of the reservation.

Welfare help wasn't prominent on the reservation until about 20 years ago. Mr. Goulding and his wife saw two basic needs among their neighbors. First, they needed medical facilities and second, they needed education and job training. Today, Monument Valley is the location of a fine hospital giving aid to a large number of Navajos. To reach their second goal, Mr. and Mrs. Goulding gave their trading post to Knox College in Galesburg, Pennsylvania, so that the profits of the business would go toward scholarships to the young Navajos; but, they must attend school at Knox College. Said Mr. Goulding, "We wanted them to see another face of our diversified society and become familiar with a different area of our country."

The traders were promoters of archaeological studies and interest groups. John Wetherill and his brothers, before coming to the reservation, found the expansive Mesa Verde ruins. John and his brothers continued their wanderings until ruins such as Betatakin, Inscription House and Kiet Seel were found. John led the expedition that found the majestic Rainbow Bridge. He also led hunting parties, one of which included Theodore Roosevelt. As the sights to be seen on the reservation became known, more interests were stirred and more people came to the unique and beautiful Navajoland.

To be a trader required a great deal of effort on the part of the bilagáana. He had to learn the language and become as much like a Navajo as he could. He had to work to earn their trust, then work to keep it. The area from the southern Utah border north to the San Juan River was public lands for many years, although Navajos were the native inhabitants. Cattlemen grazed their stock on the grassy mesas in the summers, disturbing the Navajo sheepherders. Through the insistence of Harry Goulding and Johnny Taylor, then at Oljato, the lands were added to the reservation to end the disputes.

First and last, the trader was a businessman. He bought on a cash basis wool, rugs, and some jewelry from the Navajos. In return, they bought from him their dry goods and food. Almost all the fruits and vegetables they raised were kept for consumption by the family or clan.

The wealth of a family is demonstrated by the amount and quality of jewelry worn by the woman. When funds would run short, they would pawn some or all of the jewelry to the trader until times improved and they could buy it back. A good trader wouldn't let them pawn something so valuable that he knew it could not be re-bought; one doing so was an exception. Laws now govern how much an item can be pawned for to protect the Navajos.

Something should be explained now that is heard quite often about the bilagáana trader. It is sometimes heard that the white trader cheats the Navajos. Mr. Bradley Blair of Kayenta was helpful in giving an example of the gross misunderstanding. He was accused of cheating by one of his employees because he bought things at one price and sold them at a higher price. Although the Navajo girl was a high school graduate, she still didn't understand basic economics. This trait seems to be dominant among the Navajos. They consider interest charged on a pawned item "cheating." Their Navajo word for cheating means anything from ordinary price increases to actual fraud. As the children receive a better understanding in economics through schooling, this cry, hopefully, will be heard less and less.

As Mr. Goulding said, with a tone of optimism, there are some people like Will Rogers who are working among the Navajos. As health and education practices continue to improve, so does the well-being of The People; and a major factor in these improvements has been the bilagáana trader.

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HISTORY OF NAVAJO EDUCATION

Lorraine K. Danner

History has it that Navajo education began when the "peace policy" was inaugurated by President Grant by an Act of April 10, 1869. The President issued an order authorizing the Board of Indian Commissioners to submit recommendations to the Department of Indian Affairs bearing on Indian welfare.

The "peace policy" was aimed at the Christianization and training of reservation Indians as a medium for their "civilization" and control in lieu of war. The board recommended the assignment to various religious denominations. The Navajo tribe was offered to the Presbyterian Board of Missions.

In 1880 funds were received to start constructing a school at Fort Defiance. The building was slow and in addition there were problems of discord among staff members, and also enrollment problems.

In 1887 Congress passed a compulsory education act which required school attendance of Indian children. Not very many Navajos complied, so police were used to force enrollment and attendance.

The last decade of the nineteenth century proved far from being pleasant and productive. (The Meriam Report of 1928 made known many needs and corrections that needed improvement.)

The first three decades of the twentieth century brought about expanding of schools on the reservation. During 1900-1910 six federal boarding schools were built. These were located at Tuba City, Shiprock, Tohatchi, Leupp, Crownpoint, and Chinle. However, life in the boarding schools was still severe. The curriculum was made up of the three R's and vocational training.

In the mid-thirties, 50 day schools were built and the emphasis in Indian education shifted from "de-Indianization" to development of well adjusted self-supporting citizens. Thus, the thirties and forties brought about some changes which became more apparent in the fifties.

The period of the 1950's was most active and important in Navajo history. The program set in motion by the Long Range Act of 1950 had, as its principal objectives, the attainment of universal education for the Navajo people, the conquest of disease, and improvement of the economy.

From 1950-1970 public schools grew in number on the Navajo reservation. During this same period Navajo education effort received assistance from Public Law 815 which was designed to provide federal aid for public school construction in "federally impacted" areas. Twenty million dollars was made available for building school plants at twenty locations on or near the reservation serving Navajo children as well as non-Indians.

The sixties brought still more significant changes in education via hiring more qualified teachers, planning better curriculum, obtaining diverse teaching materials and equipment, etc.

The seventies will bring about several "change agents" as teachers are being educated in teaching Indian children. Federal, State, and Tribal help in this area is a far cry from that of the last decade of the 1800's.

III. MOUNTAIN TRIBES

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HISTORY OF THE HUALAPAI

Annabelle Cheers
and
Walter Robertson

In studying the history of a tribe, how do we know what happened long, long ago before books were written? One way is to dig in the area where the people lived, to try to find the kind of houses they lived in or the tools they used.

A person who does this is called an archeologist. In 1930 an archeologist who was exploring the Colorado Valley discovered a kind of pottery different from what he expected. This pottery was very much like that of the early Hualapai. Over one hundred places were then uncovered west of the San Francisco Peaks and south of the Grand Canyon. A metate, a grinding stone used for grinding corn, was found which looked very much like the ones used by the early Hualapai. So, it is believed that the ancestors of the Hualapai tribe today once lived in the area of the Hualapai reservation hundreds of years ago.

Most Indian tribes have old, old stories that were told by father to son about where the first people came from. Sometimes, on cold winter nights, when there was nothing else to do, the children listened to these exciting stories, also called myths.

The Hualapai Origin Myth tells of gods, Hamatavila the older and Trujupa the younger. They were said to have made the first Indians by breaking a piece of cane into different lengths. The longest strip of wood were the Mohave, the next longest, the Hualapai. The other pieces were shorter and were named the Havasupai, Hopi, Paiute, and Yavapai. Thus, according to the myth, the Hualapai and several other tribes were once all one tribe.

About two hundred years ago, a Spanish priest traveled through the Hualapai country and met several friendly bands of Indians near Kingman and Peach Springs. Other white men who were traders, trappers, and ranchers, lived in Arizona in the early 1800's; but, they did not come near the Hualapai because they were afraid of their enemy, the Apache, who lived nearby.

Later on more white people came, some who were with the military, others who were surveying the land or making maps of the area. The Hualapai stayed away from these strangers. If they did meet, however, they were friendly.

As more and more settlers came West looking for free land, they began living on Hualapai land which had been set aside for them by the Treaty of Guadalupe Hidalgo, in 1848, after the U.S. war with Mexico. The white settlers used up scarce water belonging to the Hualapai and scared away wild game.

Many more settlers then came to help build the railroad and live near it. The government gave the railroads land belonging to the Hualapai, but nobody asked permission of the Hualapai as required by law. Fighting broke out between the Hualapai and the white settlers and troops were called out to stop the fighting.

Though they fought hard for two years, the Hualapai were too few in number to win. The soldiers destroyed all the Hualapai possessions they could find, including bows and arrows, rabbit skin robes, and baskets of food. Finally, in the middle of winter, those still alive became so hungry they decided to surrender. Their leaders, who had been strong chiefs, were sent far away to prison on Alcatraz for five years.

Others who surrendered were kept in a military camp for three years. During this time, some raised horses, cultivated the land, or helped the U.S. Cavalry by serving as scouts or guides. Scouts tracked down Apache, Mohave, and Tonto Indians who were fighting against the U.S. Cavalry.

In 1874 the Indian Department ordered that the Hualapai be sent to the Colorado River Reservation--a very hot place where nothing could be grown. At first, the Hualapai went into the mountains and said they would fight to the death before they would go; but, a white man, Captain Byrne, commander of the army post, asked them to leave. Because he was their friend, and because they were afraid of what the soldiers might do, they decided to move to the Colorado River Reservation.

More than half their horses soon died from lack of food and the Hualapai suffered untold hardships. Children and adults were nearly blinded from sun glare, drifting sand, and eye disease. Their diet was so poor that it caused a skin disease. Finally, after about a year, when even less food was provided, they decided to leave. The Indian agent wanted Captain Byrne to send them back again, but he was their friend and refused to do so. The Hualapai were not asked again to return and were free to roam over their own mountains and plains as they had done for hundreds of years.

The Hualapai hunted animals and gathered foods of the forest and desert. Deer, antelope, mountain sheep, wildcat, fox, and porcupine were used as food. Sometimes a large hunting party might attack a bear, mountain lion, or buffalo; but, usually, small animals or birds were used as food. Because the antelope could run so fast, they sometimes wore the skin of an antelope to stalk the animal.

Some grew pumpkins, sunflowers, watermelons, peaches, apricots, corn and beans. The fruit, stalk, and seeds of the cactus also provided them with food. Wild foods of the desert such as berries, grapes, onions, and pinon nuts were gathered as well as small bird eggs and bee honey. Many other plants provided food which was often dried and stored for the winter.

Corn was ground into flour on a grinding stone called a metate. Loaves of bread were baked from flour on hot stones and covered with corn husks.

The size and location of a village depended on the amount of water nearby. Each family had a winter house about eight feet high and fourteen feet long, with a door four feet wide. Small poles and branches were used for the sides while juniper bark or thatch covered the roof. The door was protected with skins or bushes. There was usually a sweathouse for the whole village.

When spring came the villagers left their winter homes and moved in bands over the mountains and plains, gathering plant foods and nuts for their summer and winter supply. The summer homes were not built as sturdily as the winter homes. Sometimes caves were used.

When fall came the bands returned to their villages. From here the men might take hunting or trading trips to other Hualapai villages. Sometimes a whole family might visit with friends in another Hualapai or Mohave village for weeks or months. Pots, baskets, animal skin bags, stone knives, wooden paddles, sheep-horn spoons, and other items were made at the winter home during cold weather.

Women's clothing was made of bark-fiber and buckskin. Jewelry was obtained from the Mohave and Navajo through trade. Bark sandals and buckskin moccasins sewed with yucca fiber or deer sinew covered the entire foot and ankle. In cold weather a Navajo blanket might be worn.

In summer a Walapai man wore sandals, a short-sleeved shirt, and a breech cloth held in place with a braided belt. Knee-length trousers were worn over the breech cloth. If riding a horse a brave covered his knees with a Navajo blanket or skin. Sometimes he wore a Navajo poncho shirt which he obtained in trade.

Small boys and girls played with gourds, sticks and leaves, and dolls made from yucca root. They also played dice, shinny, and guessing games. At an early age boys began to play at target games with small bows and arrows. They shot at stones, animal images, and objects tossed in the air.

Other customs, beliefs, and ways of living of the Hualapai of the past have been written down. From these accounts we can see how much the Hualapai have changed over the years, how they are affected by their past.

Even today, all aspects of life among the Hualapai Indian people are overshadowed by taboos and omens. Fish is never eaten. They have been told that their ancestors became fish in order to survive the flood which, according to their legend, preceded the making of the Grand Canyon. When they see a whirlwind or "dust-devil," they all become ominously quiet, for that is the spirit of a departed one trying to come back.

Flora Iliff, who taught in the Truxton Canyon Boarding School in the early 1900's, gives a graphic description of the events which occurred in connection with a death in the community. During a spelling lesson toward the end of the school day, a weird wailing was heard which told of grief and also of despair and terror. All lesson participation immediately ceased. After ten minutes of mute silence, Mrs. Iliff dismissed the class. She asked one boy, who cautiously volunteered to help with the daily cleanup, the meaning of the wail. His answer in an awed voice was, "Little boy die. That old woman crying."

He did not speak the boy's name nor did his teacher ask. For they believe that the soul lingers within a few feet of the body, longing to come back to those he loves; and calling his name would have the effect of calling him back and hindering him on the journey already started and which must be taken.

The little body, dressed in the best clothing the parents could procure and wrapped in the family's best blanket, was strapped face down to the child's pony. It was led at the head of a procession of mourners to a sunny spot where, amid his toys and childish treasures, he would be buried beneath a pile of stones. Then, a wet leather cord was tied around the pony's neck. He was left there to slowly strangulate as the cord dried and tightened.

That evening the family home and most of the possessions were burned to the ground and another built on the far side of the village. It was believed that the boy's spirit would come back, but must never be allowed to find his family. One of the deepest fears which plagues a Hualapai Indian's every working moment is the fear of the spirit of a departed.

These conditions are still true today. As of old, the people still hold a three-day ceremony each spring which is called Nemitiawak or Meet to Cry. In an especially constructed open arbor, they assemble to mourn their dead, visit with one another, feast and play games. Much of the time is spent in weeping, loud wailing, and oratorial eulogization. This meeting usually coincides with the Memorial Day weekend.

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THE PAIUTES

Edith Clapper
and
Barbara Lincoln

Do you know why a Paiute child is afraid to cry? When the hoot of the great horned owl was heard, it meant that an old woman was looking for a child to eat. If the old woman heard a child crying, she would come after it, carrying a basket on her back. The basket had a spike in the bottom, and the old woman would throw the child over her shoulders into the basket, carrying him away. No child dared to cry after hearing this story from his mother.

The carriers of this story were composed of two groups, the Southern Paiutes who roamed over the southeastern section of Nevada, and the Northern Paiutes who traveled over the northwestern areas of the state. They were a desert people who learned to survive on anything that was edible. When they could, they grew melons, beans, corn, and squash. The people roamed in bands over the Great Basin area always in quest of food. Eventually each band became known for the food they most commonly used. The extreme northern band was known as the Rock-Chuck-Eaters, and the extreme southern band was called the Fish-Eaters. In between these two were the Grass-Nut-Eaters, the Jackrabbit-Eaters, the Cui-ui-Eaters, the Ground-Squirrel-Eaters, the Cattail-Eaters, and the Trout-Eaters.

The Trout-Eaters got their name from the huge salmon-trout that lived in Walker Lake. The Cui-ui-Eaters lived on the shores of Pyramid Lake, eating a large black fish belonging to the sucker family. These fish would come up by the thousands early in May to spawn, after which they would return to deep waters and were not seen again until the following year. The Cattail-Eaters settled east of Pyramid Lake, living on the roots and seeds of the marsh plants, along with the pinenuts from the mountains. Migratory water birds, such as ducks and geese, were included among the major foodstuffs of these people.

Everywhere in the Basin the bands roamed in constant search for water, food, firewood, and materials out of which shelter, clothing, and tools could be made. The people traveled in small family groups, made up of the man, his wife or wives, children, a grandparent or two, and possibly an uncle. The families usually chose shelters near a supply of firewood since the lack of tools such as an axe or saw prevented storing a large supply. Gathering sufficient fuel was one of the first chores assigned to the children. In fact, collecting firewood became part of the ceremony for a young Indian girl when she became a woman. They believed an industrious girl would not be a lazy wife.

Rabbitskin blankets were essential items of clothing, serving both as blanket and bed. Their footwear consisted of pacs made from sagebrush bark.

Sometimes the women wore skirts of grass or shredded sagebrush bark.

Shelters were constructed by the women. Sagebrush pulled up by the roots and pine boughs broken from the trees were piled in a circle as high as a man's shoulders. Other dwellings were made of cattail mats tied onto willow frames that looked like huge overturned baskets, with a smoke hole left at the top.

Hunting and netting ducks were the men's occupation. Ground squirrels were hunted with bows and arrows. The arrows were not always stone-tipped; they were often simply greasewood or rosewood shafts with blunt ends which only stunned the animals until the hunter could kill them. The ducks were caught by hanging nets at an angle above the water, supported on forked sticks thrust into the mud. When startled out of their feeding, the ducks flew straight up, entangling themselves in the net and pulling it down upon themselves.

Wintertime was the time for willow gathering and basket making. The long slender bands were tied into sheaves with willow withes. Willows used for the weft were split into three parts. The sapwood was smoothed with flakes of stone and rolled into foot-wide hoops for storage. The willows were scraped of their bark, sorted for size, and tied into bundles for warp in making winnowing baskets, cradle boards, and all other baskets necessary for their way of life.

In Paiute religion it is believed that the wolf created the world, but his brother, the coyote, always introduced evil and brought grief to mankind. The people were superstitious about dreams, thoughts, and deeds. Good thoughts or deeds were supposed to help nature and brought rain and increased pinenuts. Bad thoughts, dreams, or deeds brought evil. A witch caused sickness by the power of his evil thought. The Paiutes prayed to the night against the bad dreams that came without cause. An elder member of a family who was suffering from misfortune went out to feed the bad spirits of the night and argued with the darkness which supposedly brought evil and sickness.

The people believed they had a soul, or mugua, and a ghost, or takawahu. The soul was like a shadow, in no special part of the body, and went to the land of the dead. The ghost remained in the country of the living after death, visiting people and serving witches. Seeing a ghost would cause misfortune or death. They prayed for protection after talking with one during sleep. When death occurred in a dwelling, both it and the dead person's possessions were burned to prevent the ghost from returning to claim its belongings or to annoy the living.

The Paiutes believed that whenever they took something from the earth they were obliged to give back something in turn. At a site known as Doctor Rocks, prayers were made for a happy journey or for the healing of some illness. Around the rock offerings were made consisting of pennies, safety pins, small white buttons, and even small bits of black human hair. The rock was considered owner of the payments and to remove the items was considered stealing.

The Paiutes took out time for recreation and had many games which were similar to ours.Gambling was the favorite amusement and was indulged in most of the time. Large sums in strings of shell beads, goods, and, some say, daughters and sisters, were bet. One Paiute, in a myth, gambled away his wife, his daughter, and his own life. Betting is now done in silver money.

The people played a game called witcimuinu which is very similar to our game of football and was a very strenuous and favorite gambling game. The field resembled that for hockey. The ball was four inches in diameter and was stuffed with deer hair and covered with buckskin. Six men on a side tackled, wrestled, and fought to kick the ball through goal posts seven feet tall and nine feet apart at each end of the field.

The Paiutes had many other activities such as wrestling, races, and hockey. There were activities that involved the bow and arrow. They had target shooting games, and games to see who could shoot the farthest. They enjoyed their recreation very much and were always very competitive.

In Paiute Canyon ceremonial beds have been found where many of the important and sacred rites were carried out. Special beds were made for the ceremonies concerning purification, childbirth, and a girl's entrance into womanhood. The purification rite consisted of a steam bath in a sweat house and then a plunge into a cold pool of water. The person involved was secluded for a period of time to keep from endangering others with his evil spirits; usually certain items of food like meat or salt could not be eaten. This ceremony was considered necessary to keep evil spirits from interfering during puberty rites and causing bad luck during a boy's or a girl's entire life.

During childbirth the woman was not allowed near sweatbath houses. Her husband was not allowed near her because she had so much magic that no man would be able to hunt or get deer or game for a long time. During labor the mother was placed in a pit which had been heated for six hours by a brush fire and then lined with clean, cool earth. After the birth the mother would be moved to a larger pit in which she would stay for five days. The father would run east every morning and west every evening of the five days for endurance and hunting luck. The mother avoided grease, cold water, and meat for a month to assure a rapid recovery.

When a boy became a man, he was taken to a large court enclosed by a fence eight feet high, with a fire burning inside. Here he was given the instructions of the tribe. The medicine man ground up jimson weed roots, giving the boy portions of it. The weed is a powerful opiate and caused the boy to have great visions. After taking the weed, the boy was removed to the outside where another fire was burning. The boy danced around while an assistant watched carefully. When the opiate took effect, the boy would keel over. It was the assistant's responsibility to catch the boy, take him back into the court, and lay him down to sleep. During this sleep the boy would see visions of what he could be in his life. After awakening, the boy was given a large basket, and also a smaller basket for the smaller ceremonial objects he would accumulate. The small basket had a rake symbol on it, signifying that he had been through the jimson weed ceremony. He also received a headdress of eagle feathers. At the end of the ceremony, the boy would go out to catch a deer or other large animal to bring to the tribe to show that he had become a man and was able to help in the support of the tribe.

The Paiutes were a hard working people who made their living from the elements which surrounded them. They succeeded in surviving in a land where many white men perished. While they have become more modernized with each passing year, they will always retain their heritage as Paiute Indians.

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YAVAPAI INDIANS
"Enyaeva" (Sun) and "Pia" (People)

Oscar M. Parker

The Yavapai Indians are a Yuman-speaking group. They are very different from their Yuman-speaking relatives of the Colorado River. Their language leads to the speculation that they were former Colorado River dwellers. For some reason they moved to the interior mountainous region of Arizona. Earliest information available on these people indicates they were more nomadic than their linguistic relatives, the Maricopa, Hualapai, Havasupai and other Yuman-speaking tribes. The Yavapai did not farm, but existed entirely by hunting and gathering wild food. Their homes were brush wickiups or caves.

The Yavapai tradition says they were a single tribe with the Hualapai, but a split was brought about by intratribal differences. Since then, the Hualapai, Havasupai, Maricopa and Pima were considered as enemies. They carried on friendly relations with the Tonto Apaches and frequently intermarried with them.

The Yavapai are divided into three subtribes, each made up of smaller bands. One group of mixed Apache-Yavapai lives on the Camp Verde Reservation. A completely separate Yavapai group lives on the Yavapai Reservation north of Prescott. A third group of Yavapai lives on the Fort McDowell Reservation.

The Yavapai had very little contact with the Spanish or the church. Their first real experience with the white man was with Anglo miners in the 1860's. Bloody massacres and fights continued until 1872 when the Yavapai and Apache were subdued by the Army. In 1875 a thousand Yavapai were taken to Camp Verde by the Army and then moved to the San Carlos Reservation. The Yavapai were kept at San Carlos for twenty-five years. After this, they began to go back to their home country only to find white settlers on their land. Some settled at Fort McDowell, others returned to Camp Verde where a small reservation was established for them in 1914. In 1935 the Yavapai Reservation was established north of Prescott.

In the early days the Yavapai claimed the Verde Valley between the Gila and Bill Williams Rivers all the way to the Colorado River. At that time the tribe was estimated to number about 1500. The present population is about 300, located on the three small reservations mentioned above. The only one of their crafts to survive is basket weaving. Today the Yavapai earn a living by subsistence farming, wage work and some stock raising.

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THE CHEMEHUEVI INDIANS

Morgan Allsup

"Grandfather, tell us a story," begged his great grandchildren. It was dark now, and the street lights of Parker, Arizona, shone like bright stars in the distance. Grandfather had lived for many years. No one knew how many, but it is said that he was born while his people were fleeing from the Mohaves during their war. In his lifetime he had learned the wisdom of his grandfathers and the wisdom of the whiteman.

"My children," he said, "come closer." Grandfather leaned back in the chair and shut his eyes. His great grandchildren were in the fifth and sixth grades now.

"Listen closely, my children," he started, "now you are old enough to learn the history of our people."

"We are called the Chemehuevi today, a name given to us by our Mohave neighbors. We have always called ourselves Nuwu, the people. In the ancient days, long before the white man came to our country, we lived in what is now called Nevada. We belonged to the southern band of the Great Paiute Nation. South of us lived the Mohaves in the Mohave Desert. When they moved out of the desert, some of our ancestors drifted in to take their place. We moved in small groups and lived far apart because the desert was a harsh land. The hunting was poor. Often my great grandfathers had to satisfy their hunger with lizards and roots.

"Around water holes some corn, mesquite beans, and melons were raised. Mother Earth yielded a meager subsistence, and many were not strong enough to live. Much of the activity involved food gathering, but our ancestors still had time to make clothing from animal skins and weave baskets for containers. In this desert we roamed for many years.

"At this same time our Mohave friends were living in the Colorado River Valley. Eventually, war broke out between them and the neighboring Halchidhomas and Kohuanas. By 1829 the Mohaves had pushed them out of the valley.

"The Mohaves did not want this land to farm. Since we were their friends, we were allowed to move into this valley and the Chemehuevi Valley. My father and his family were among those who did so. The valleys were fertile and water was abundant. The Mohaves taught us many things. From them we learned the technique of floodwater farming. Around this time the white men were beginning to move into our area.

"Peace between our people and the Mohaves was broken in 1865, the same year the Colorado River Reservation was established. Some say the Mohaves started the war by executing a Chemehuevi medicine man. Others say we started it when a few of our men helped some white men raid the Mohaves for wives. In the battles we fought well; but we were eventually overpowered by the Mohaves' greater numbers.

"We left the valleys and fled to remote parts of the desert. For several years we roamed the desert, occasionally running off some of the cattle of white settlers who had invaded our lands. During this time some of our people settled around Twentynine Palms and Palm Springs, California. In 1867 we concluded a peace treaty with the Mohaves. The Indian agent from the Colorado River Reservation helped to bring the peace. Then, most of us returned to the river. Seven years later the U.S. Government included our lands on the reservation. We lived on the California side of the river as we had always done before.

"A poor flood year in 1887 hurt our farming, and many of us left the Colorado River Reservation and moved to the Chemehuevi Valley. Here we were able to produce good crops, so we stayed. This valley was made a reservation for us in 1907. Many of our people from California, Nevada, and Arizona were moved there. For over fifty years we farmed this fertile valley. Then, in 1938, Parker Dam was completed and Lake Havasu was created. Our beautiful valley, which was only a part of our reservation, was permanently flooded. Many of us who lived there were moved to the Colorado River Reservation, where we are today.

"We share this reservation with the Mohaves and even some Navajos and Hopis. The U.S. Government has spent money to build an irrigation system here. We lease the land to farming companies who raise cotton, alfalfa, wheat, corn, peanuts, livestock, vegetables, and fruit. Also, we lease land along Lake Havasu for recreation. Many people come here to vacation."

Grandfather stopped and thought a minute. "Our people have changed in many ways since I was a child. We live like the whiteman now. Many people do not know of the Chemehuevis--past or present. Our numbers are small. Perhaps this knowledge of our history will give you pride."

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THE COCOPAH INDIANS: THEIR LEGENDS AND CUSTOMS

Mary Loyd

Legend of the Cocopah Origin

In the beginning there was water everywhere. Time passed. Two beings emerged from the waters, Kwikumat and Blind Old Man. The latter was blinded when he arose from the water with his eyes open.

Kwikumat was not satisfied with just darkness and water, so he created dry land. Blind Old Man wanted to create beings from mud and an argument ensued. Old Man returned to the water emitting sickness and foul air as he submerged. Because of this the Cocopahs believe there has been sickness and death in the world ever since.

Kwikumat created real people, Mohaves, Yumas, Cocopahs, and Maricopas--four men and eight women. The Mohaves and Yumas became friends and the Cocopahs and Maricopas were friends. Kwikumat also created white men and Mexicans, but became angry with them so they fled west. Kumastamxo, spiritual leader of these people, was also created by Kwikumat who then disappeared from the earth.

The tribes made their homes on Aockwamė, a mountain thirty miles north of Needles in Mohave territory. It is toward this "home" they direct their dreams. In due time the tribes descended from the mountain and spread. The Quechans took a special trail called Kwatcan (another going down). The Cocopahs followed from the north and settled at Matkakan (Colonia Lerdo) in the Delta.

Archaeology is little help in shedding light upon the River Tribes' origins. One theory advanced is that they were descendants of the Toltec culture.

When Kwikumat disappeared the Indians held their first mourning ceremony (Keruk) to commemorate the occasion. They still do this and include a mock war.

Authorities now think the Cocopahs may have possessed a patrilineal lineage called "Sikuma." It is also believed the Cocophas, Yumas, Mohaves, Walapai and Havasupai spoke a common language. Kroeber states there were three clearly related groups who spoke an essentially Cocopah dialect. These people were the Cocopahs, Halyikwamais and the Kohuanas. Possibly the Kamias were in this group.

Political Divisions

These tribes seemed to have a strong tradition of democracy and individual liberty.

The Delta Yumans were a branch of the River Yuman culture. Group differentiation was well established by 1540. It is thought that the division occurred around 1400.

Some lived near San Felipe in Lower California and a sacred mountain south of the Colorado Delta. They considered several mountains sacred, the most important of which was Karukhip in Lower California.

They seemed to think in terms of small groups (probably patrilineal bands), clustering together because of geographical proximity, or language specialization and intermarriage, or both. Patrilineal lineages with patrilocal residence led to integration of localized patrilineal bands into a community with gentes.

In the process of change, it evolved from lineal autonomy to tribal autonomy and localization to non-localization when the special River culture evolved. From this, two major lineage systems developed--River Yuman and Kamia. The latter featured non-totemic localized groups with ceremonial and political functions. The Cocopahs were a transitional group between the two. They had a loose political structure and a very weak or absent totemism.

The Cocopahs had no single leader. Each settlement had its own "shapai axaryi" (good person).

Evidence indicates the Cocopahs were in the Colorado-Gila area as early as 1000 A.D. and in contact with the Hohokam, the Ootam, and the Anasazi. Later in history they visited frequently with the Maricopas of the Gila River area.

Apparently their main locales were at the mouth of the Colorado--at the head of the Gulf of California and fifty miles above, in lower California, ranging over the lower Imperial Valley and Cocopah mountains. La Huerta was their principal headquarters. Besides the Maricopas they traded with the Pimas and the Paipai.

The northern neighbors of the River Cocopahs were the Yumas, and the northern neighbors of the mountain Cocopahs were the Kamias.

Early Outside Experiences

Spanish interests in the lands north of Mexico led to expeditions being sent to explore this territory. In May 1541 Hernando de Alarcon found Cocopah groups in the Gulf of California and Colorado Delta area. There is mention of Father Kino having visited this region in 1702.

From 1711 to the 1770's, there was quite an extensive Indian-Spanish slave trade. The Cocopahs would take women and children captives and trade them for horses and other goods. The enemy warriors were not captured but were always killed.

In 1777 Fray Francisco Garces was sent to establish missions, and 2,900 soldiers and 50 convicts were sent with him because "all these natives are numerous, powerful and warlike." Thus, they tried to Christianize the savages.

One party noted the Cocopah villages in 1775 and named them the "Rancheriæ de Los Llagas." In the 1700's the Oñate party told of two Cocopah villages being seen west of the Colorado. They said the two settlements had at least 1,500 occupants.

There was a lot of intertribal warfare between the Yumas and Mohaves. In 1843 and 1844 the Cocopahs joined with the Maricopas and Pimas in war against the Apaches of the Verde Valley.

Geographically the Cocopahs were originally natives of Mexico. Through the Gadsden Purchase in 1853 a small part of their territory came under United States jurisdiction. At about this time the Cocopahs were at war with the whites and the Quechans. In 1854 a peace conference was held with the Quechans and the fighting stopped.

In 1859 an Executive Order of the United States Government set aside lands for Indians in Arizona, but it did not seem to affect the status of the Cocopahs. Neither did the Spanish Land Grants affect the Arizona Indians.

As nearly as can be determined there are about 600 Cocopahs. About half of them live in Mexico. Supposedly there are 66 in Arizona and their reservation is comprised of 528 acres. Their government is a tribal council composed of five men. Only once was a specific leader named; he was Comayo, "Great Father of the Tribe." This was stated by Lt. Hardy in his journal in 1826 when he sailed the "Bruja" up the Rio Hardy.

Legends and Taboos

The Cocopahs believed their Deities to be immortal. These Gods lived in mountains and trees. The most important were:

1. Turtle -- It holds the ocean in its hand and may appear in human form.
2. Owl -- Assisted the shamans.
3. Black Widow Spider.
4. Jimson Weed God -- Maker of Dreams.
5. Eagle (Ispa'komai) -- Ate humans.
6. Halkwickats -- Ocean monster and ruler of people in the south.

The story goes that Halkwickats and Ispa'komai were at odds. Halkwickats became angry. He traveled north underground making a groove that became the Colorado River. He killed Ispa'komai. Ispa'komai's widow followed Halkwickats back down south and killed him in Lower California.

The feathers of the eagle and the hawk were not worn by ordinary men because they caused fierce headaches.

A left-handed person was blessed; if he were a gambler, he was usually successful; if he were a warrior, he was a better marksman.

The stars were fixed in their courses forever and sun and moon eclipses were caused by celestial lizards devouring the luminaries.

No ceremonies were held at the time of the solstices; they had the four seasons--winter, summer, spring, and fall, with twelve months in a year. Time was reckones by days, not night.

Their directions were upstream, downstream, north, south, east, and west. They associated colors with the cardinal directions--white with north, brown or yellow with south, red or orange with east, and black with west.

Twins were thought of as being of celestial origin and as having privileged status. Their every wish was granted, or refusal might cause death. They were always dressed in gala attire and many people were not anxious to have them because they were so much trouble and took so much care.

Their taboos were very rigid against mentioning the name of a deceased person because it was extremely bad luck.

According to belief, arrows were bestowed on mankind at creation.

Heshmicha (a wheat-like grain) was planted by blowing from the mouth over soft mud. This planting was done by men only, who were to abstain from marital relations with their wives for four nights. This ceremony was supposed to make the plants grow without weeds, or being molested by birds. Each man planted his own patch but shared his crop with relatives.

The original name for Cocopah was Kwi-ka-pa meaning "unknown."

(The bibliography for the preceding essay will be shown at the end of the following essay; the bibliographies for both essays have been combined into one.)

COCOPAH INDIANS: PAST AND PRESENT

Joann DeSieno

Early Days in Cocopah Life

The Cocopahs moved from Mexico to what is now called southwestern Arizona. The land was dry and farming was difficult. Still, Cocopahs could grow four colors of maize, five kinds of beans, squash, pumpkins, and many kinds of melons. Sugar cane was grown for the children, since all children--long ago and today--like sweets. Wild seeds and potatoes were also gathered. On the nearby mountains and riversides, deer, ducks and rabbits could be hunted. Cocopahs shared salt ponds with other tribes and did not fight over ownership of them.

Because they lived near the Gila River, the Cocopahs ate much fish. Some fish were speared. Sometimes, nets sixty feet long were put into the water. People would beat the water with sticks. The fish would swim to the nets and be caught. At other times, special leaves were put in ponds. The leaves turned the water a different color. This confused the fish and in a few days they would die and rise to the top of the pond; then they would be gathered and cooked. Everyone in each small village helped to get food, because it was not easy to find or grow.

Girls helped their mothers cook and also helped to make red and black pottery. Boys learned to hunt. Both men and women could weave baskets. Some baskets, used to carry wood or store food, were very large.

Clothes were made from pieces of willow bark woven together. Men made blankets from rabbit skins or from plants woven together. Only old people wore leather sandals. To be happy after death, women would tattoo decorations on their chins. Warriors wore crow, owl, or white heron feathers. If men wore eagle or hawk feathers, they would become sick, so only special medicine men wore them. Bead necklaces were made from shells. Everyone could paint his face. They did not need a special occasion to use red, black, yellow, and white paints. They could use any design they liked, although some designs were part of cures.

Houses were large and rectangular, made with poles and covered with earth. They were called wachawips and were warm in winter. In the hot summers willow branch huts were used; they were called awakouks and kept out the heat and mosquitoes. Everything they made or used came from the land around them.

Pima and Maricopa tribes were allies of the Cocopah, but the Yuma and Mohave tribes were old enemies. War leaders were picked if their dreams showed them that they would fight bravely and win battles. Sometimes they were chosen if they were very angry, and wanted to seek revenge for relatives killed by enemies. Cocopahs went on raids for revenge, for captives, or for horses.

All men of the village would meet and decide if they wanted to go to war, then plans would be made for the exact time to attack. Warriors carried shields and fought with clubs, bows and arrows, or spears. To travel they sometimes had to swim rivers, or build small rafts. They would fight in hand-to-hand combat until one side was killed or ran away. A scalp of an enemy warrior was valuable. Captive women and children were treated kindly. Children were often adopted and treated with the same love and care as all Cocopah children.

Distance jumps, target practice, and races were favorite games of men and boys. Women and girls were better at string games, like cats cradle of today. Both men and women played a team game much like hockey, called "shinny." Each team would try to hit a ball to their goal. They used their feet and a curved stick to hit the ball, and umpires carried extra sticks for the players who broke theirs during the game. The rules were the same for men and women. But the men's teams buried their ball in the center of the playing field; then each team would try to hit the ball out with a stick or a foot. The Cocopahs believed this game was taught to them by their creator, Maskwayak.

The Cocopahs thought of themselves as one people. During an emergency, some villages had the same headman, or chief; but, usually, each small village had its own headman. He was a man that all the villagers respected. He was thought to be the wisest and kindest man. He would remind the people to prepare for hot or cold weather, and would predict when the water in the river would be high. He never tired of talking against wrong doing. When he became too old, his oldest son became the new headman. The headman was never a war leader. Whenever there was an argument, people would have to talk things over that night. If men started to fight, other men would try to stop them. They believed that no village or people could be strong when there was no cooperation with each other.

Ceremonies were held for special occasions. Singers, dancers, and players with rattles and drums, would perform. When a child was about one year old, he was given a name and a celebration was held. When a boy or a girl reached puberty, there were ceremonies lasting many days.

Dances were held before a war party went to fight. The war leader would brag of all the many brave things the warriors would do. If they returned after winning, there was another dance.

Although there was no marriage ceremony, the groom would bring presents and work for the bride and her family. A man could have two wives, but he had to have two different houses to keep the peace.

When a Cocopah died, his body was quickly burned. His spirit went to

Inbawhela, a place like earth, but much better. He was given clothes, food, and a horse to take with him. If relatives did not give him something, they could die. After the body was burned, wailing of friends and relatives went on for six days.

Dreams were an important influence. A good dream could mean success in a war party or game. Something a Cocopah wanted was going to happen if his dreams were happy. If his dreams were bad, bad things could happen: he or his relatives could become sick or die, he could lose a game, enemies could attack, or hunting could be difficult.

Special plants were used to give successful dreams; they were given by medicine men to help Cocopahs make a better life for themselves when they "woke up."

Dreams also told medicine men if sick people would get well. Medicine men and women got their power from dreams. Dreams of vultures, owls, or hawks brought men and women to the birds' sacred homes, and showed when and how to cure the sick. Only men who stayed home, and were not always interested in good times, could become medicine men.

Men and women who dreamed of foxes and coyotes could cure gun and arrow wounds. Dreams of roadrunners gave power over snakebites, poisons, and stomach troubles. If a ghost of a relative appeared, a special medicine man was called. The medicine man stopped the patient's soul from following his relative's soul to the land of the dead. He did this by chanting and blowing tobacco smoke near the patient; then the patient usually would revive.

Most Cocopahs knew enough about curing small injuries and sicknesses, so they only called a medicine man when the sickness was serious. Each medicine man had special sicknesses or injuries to take care of, and was respected for his good work. If patients died, however, the medicine man could be killed as a witch; if they got better, he was given beads, baskets, or other property.

The Cocopah land of the dead--Inbawhela--was a happy place, but no one was in a hurry to get there! Owls were the souls of people in Inbawhela. Since the spirits no longer belonged to real people, they could be killed with no danger.

The mountains and trees were homes for the gods. Gods could never die and if a person were lucky, they would help him in his dreams. For a good life, Cocopah children were told by their parents not to fight, to be helpful, and not to be lazy. Parents still tell their children the same things!

In the early days children learned by listening to the songs and stories of their people, and by watching the people in their villages. Today, the school has become a new way to learn about the ways of the people and the ways of the new times that are here to stay.

Present Day Status

Today the Cocopahs are comparatively little known. Most of their cash income is obtained by their working for the large truck farms surrounding the reservation. They raise their own subsistence crops and most of their children attend the schools in that region.

Because they are living in Arizona, Lower California and Sonora, it is difficult to get an accurate count of their number.

They are very poor and although their lands come under the Yuma Valley Canal System, most of it is not developed.

Not much of their past ways of life have been retained. This is particularly noticeable in their religion. The ritual paraphernalia is rarely seen. Their culture lacks in native survivals and sadly they are compared to the so-called "poor whites."

I hope that with the education of their children, they will be able to overcome the obstacles and once again emerge into the light which they deserve.

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THE HAVASUPAI INDIANS

Maria Watts

The Havasupai Indians are a small group of Indians who live on a small reservation on Cataract Creek in the western edge of the Grand Canyon National Park, Arizona. Known as the "blue or green water people," the Havasupai were originally a Pueblo tribe. When found by the first Europeans, they were east of the Hualapai, from whom they can hardly be distinguished. The Hualapai, being of Yuman stock also, speak a language similar to that of the Havasupai.

Early History. In 1776, Father Carces, the first European visitor, found the Havasupai scattered over canyon and plateau. It is said that Father Garces visited this tribe in the same village where they now live. Guided by Hualapais, this Spanish priest noted thirty-four families. Upon their arrival, the Spanish made no effort to make any missionary or administrative contact with this friendly tribe. Relations, so far as is known, were all friendly.

In 1583, when the Hopis heard of the Espejo expedition, it is believed that they went to the mountain dwellers for help and the Havasupais came to help their friends. When the Hopis decided not to attack, they told their friends they were not needed.

Marcos Farfán, in 1598, while searching for some mines for Oñate, recorded something about some "Jumanas," who are believed to have been the Havasupai. In the 1660's Governor Peñalosa of New Mexico claimed that he had missionized both the "Coninas" and the "Cruzados." Although it is known that the Hopi name for the Havasupai was "Cohonino," there are no records of such tasks being done.

Nevertheless, it was never recorded that the Havasupai ever resisted or fought against the white man, although they did belong to the Yuman-speaking people who did make an effort to do so.

It is known that the Havasupai and the Hopis had friendly relations, from which the Havasupai had indirectly learned something about the Spanish. Yet, in the 1700's when the Hopis were strongly trying to keep the Spanish out, the Havasupai sent ambassadors asking for Spanish missionaries. Upon receiving word of the missionaries, the Hopis killed all the Havasupais in order to prevent the contact with the Spanish. In spite of the incident, lasting hostility between the Hopis and the Havasupais did not occur.

During the drought of 1780, it is known that many Hopis left their homes and took refuge among the Havasupai. It was reported to Governor Anza that hundreds of Hopis were kindly received by the Havasupais. No other records show that the Havasupai ever had any other contacts during the Spanish period.

Despite of what is known, one theory holds that the Havasupai resemble the Caucasian race in appearance much more than the majority of American Indians. Nevertheless, they are below the average stature, with broad shoulders, full chested, long and strong arms, and small hands with short nails. Their backs are broad and straight, and waists small. It was noted in earlier studies that obesity was almost unknown among these people.

Religion. The Havasupai creation myth and other legends are very similar to those of the Mohave and Yuma Indians living along the Colorado River.

In the Beginning there were two gods of the Universe. Tochopa was a good god and Hokomata was very bad. The good god had a very beautiful daughter, Pu-keh-eh, from whom he hoped would come the whole human race to inhabit the big world. The wicked god seemed to have the most magical power and to show it he proudly boasted he would flood the world and destroy all creation. The good god, fearing Hokomata would do this, made a boat of hollow pinon log in which he hoped to save his daughter.

When the flood ceased, the water found a way to rush into the sea. As it dashed down it cut through rocky plateaus and made the deep canyons of the Colorado River. Soon all the water was gone and the earth began to dry. The flood had lasted so long that Pu-keh-eh had grown to be a woman. She came out--alone in a dark world--and began to weave baskets.

As time passed Pu-keh-eh became very lonely, so she decided to marry the sun who was coming to conquer the long night and bring light into the world. Pu-keh-eh and the sun had two children, who later married and became the parents of the human race. The Havasupai were created first, then the Apache, the Hualapai, the Hopi, the Paiute, and last the Navajo.

Religion does no longer hold an important place in the life of the Havasupai. Yet, in the old days when death occurred, the body and all its personal belongings were burned. If land was left, it was given to the sons to inherit--but only if they could use it.

To control such things as weather, snakes, game, and disease, the people used the medicine man or "shaman." The people to offer prayer and advice were the head chief and his council. After certain feasts and circle dances, the Havasupai would store their harvest in caves and move toward the plateau.

In 1889 there was a revival among the Paiute Indians to the Northwest of a religious movement called the Ghost Dance. The Paiute went to the Hualapai and explained the movement to them; in turn the Hualapai informed the Havasupai. In 1891 Chief Navajo, the most influential leader among the Havasupais, visited a Hualapai Ghost Dance and went home greatly interested in it. Soon, interest in the Ghost Dance died out.

Homes. In 1882 when Frank H. Cushing visited the Havasupai, he described their homes in the following way:

> Here and there were little cabins, or shelters, flat-roofed, dirt-covered, and closed in on three sides by wattled flags, canes and slender branches; while the front was protected by a hedge like those of the fields, only taller, placed a few feet before the houses which always nestled down among the thick willows bordering a river or perched on some convenient shelf, under the shadows of the western precipice.

These households were usually made up of parents, children, and some close relatives. Small family groups belonged to larger ones only through blood ties. Inheritance of land was also used for the purpose of grouping. When a young couple got married, they would live with the wife's parents until they had a home of their own.

Today, the Havasupai house cannot be called a wickiup or a hogan. Some are built of willow brush, like a tepee; others are like tents with strong poles at the top, and a few are built with straight brush walls and a flat roof covered with dirt and thatch. Floors are of dirt and are not treated in any way.

Farming. Although their farming was different, the Havasupai got enough food from 4,000 square miles for their tribe of 300. To these people, level land and springs were very important because they were used in farming.

The Havasupai lived off corn, beans, squash, sunflowers, melons, peaches, and apricots. Certain other plants were cultivated for the use of dyeing and basket making.

These Indians had two seasons for corn. In the months of June and July, corn was gathered and eaten, and again planted to ripen during September and October.

Cotton farming was very important to the Havasupai because it was used as tinder, a substance used for building fires. It is interesting to note that all the fields were usually protected by hedges of wattled willows or fences of cottonwood poles. Also, these fields were crisscrossed with networks of irrigating canals and trails.

The Havasupai, in 1890, received many compliments from the Indian Bureau for their efforts to cultivate the land. This special attention was given because these people had been excluded from some land on the plateau from which they were allowed to receive some necessities. At that time a Government farmer was sent to cultivate more land and to build an irrigation system, but all was destroyed by the flood of 1909.

Social Life and Customs. The Havasupai had no ceremonial groups because the family was the social unit. They had no clan system. In the olden days, it was the duty of the chiefs to speak to the people on appropriate occasions, such as at dances, at gatherings to talk over important matters, at death ceremonies, or at sweat lodges or houses. A chief in turn had to be a hard worker. He was considered weak if he got mad easily. A son who did not show such qualities could not become chief.

Some of the old methods of training the young have disappeared. In the past, while children were young, they were taught by their parents. The father or parental grandfather was the right teacher and instructor for a boy. Boys practiced marksmanship on rabbits, quail, and other small game before they were taken on a deer hunt.

Small girls helped their mothers with the household duties around the camp, accompanied them to the fields to gather corn and vegetables, to the orchards to gather fruit, and assisted with the care of smaller brothers and sisters.

Recreation. In summer after the crops were planted and again during the harvest, the Havasupai had some time to engage in their favorite pastimes. Men gathered at the sweat houses to talk, or visited a neighbor and helped him rub and stretch buckskin, played games of chance, raced horses, told stories, or planned a trip to the Hopi or Hualapai lands to trade. Women gathered at a neighbor's camp and wove baskets, prepared the material for baskets, or even shelled corn.

The People of Today. It has been learned that the Havasupai were never a war-like tribe. Rather, they were and are easygoing, good-natured and inclined to be friendly. They enjoyed visiting and having visitors. In the past, they had much exchange of visits with the Hopis. The Hualapais were not only close neighbors but close culturally in many ways. These and other Indians visited the Havasupai, especially at the time of their harvest festival. An exchange of ideas from these visits was to be expected; so a tradition of friendly hospitality had been established long before the white man came.

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THE MOHAVE INDIANS

Sandra Mitchell

The Mohave belong to the Yuman group. Other tribes in this group are Yuma, Cocopah, Yavapai, Maricopa, Havasupai, and Hualapai. Of this group the Mohave were one of the bigger tribes. The native name is hamok-habi, which means "three mountains." It refers to three peaks which form a prominent feature of their country.

The ancestors of the Mohave are considered to be the prehistoric people, Hakataya (sometimes called the Patayan). These people developed a desert culture way of life. They lived in settlements of brush huts. Gathering and hunting for food was relied on. Some farming was done and the floodwaters of streams and rivers were used to nourish the crops. Their pottery was brownish and painted with red designs. Seashells which were used for decorations were obtained through trade with Hohokams.

American Indians had lived in the Southwest from time unknown. When Coronado passed through this region in 1540, the Southwest contained the Yuman-speaking people, the Mohave. At one time these people lived far to the North. They migrated to the Southwest because they were lured by the mild climate.

The Mohave spread along both sides of the Colorado River. At the time of discovery, they were located about where they are now. They lived most northerly in the Colorado River Valley, and their territory centered around Mohave Valley, lying within the present-day states of Arizona [illegible]ifornia and Nevada.

Western civilization touched them only lightly until well into the nineteenth century. Earliest Spanish explorers to reach the Colorado did not enter into their territory. Contacts with later expeditions were brief. The coming of the Spaniards had little effect on the Mohave. Wheat was introduced as an important crop but even this seemed to reach them through contact with other tribes. Through trade with California tribes, such items as glass beads were brought in. The Spaniards did not establish missions among the Mohave. Horses and cattle were introduced to the tribe.

American influences began to be felt before the middle of the nineteenth century. Fur trappers came in search of beaver skins; later came immigrant parties moving to California. The fertile and well-watered country of the Mohave formed a green oasis in a hot desert region. One of the main routes on the desert passed just south of them. They had a few clashes with trappers and they attacked some wagon trains. The lure of horses and cattle led them to raid outlying raches in southern California.

The Mohave group was comparable to what are generally understood as "tribes." The government was not organized, but they formed a solid unit against attacks. They waged war as tribal units. Most of the fighting was done with the River tribes. Nearby desert and mountain people were not regarded as being fit opponents. The Mohave had the reputation of being a warlike tribe. Some tribes such as the Halchidhoma were driven out of the River valley.

The Mohave's sense of attachment was primarily to his people as a body and secondarily to his country as a whole. They lived in small settlements and moved from place to place to wherever their fields were located. Groups of families, on the male side, lived together on the bottomlands. The farm lands were privately owned and inherited through the male line.

Mohaves were basically a farming people. The main crops were maize, beans, and pumpkins; they also grew sunflowers. The fields were cleared and planted. Irrigation was not used. There was little rainfall so they depended on the annual flooding of the river which was caused by the melting snow in the spring. When the water went down, it left a coating of rich alluvium over the land; this was where they planted their crops.

Most of the food they ate was grown in their gardens. They did some hunting of small game for meat. Slings may have been used for hunting water fowl. Fish were caught in nets or other similar devices.

Mohaves did not have boats; they used baskets for transporting goods and people. A good swimmer would guide the basket across the water. The baskets they made were not as fine as the Pueblo's. Good baskets were obtained through trade. Basketry served most of the functions of pottery. With the cultivation of beans and squash, however, the people started to make pottery in which to cook the food.

Good workmanship of pottery was not prized. Tools were made to be serviceable and not long-lasting. The pottery was brown in color and decorated with red designs. The designs used were squares, triangles, zigzags, etc., which had no symbolic meanings. Their work was influenced by other Southwestern tribes. Some fine pottery was obtained through trade with the Pueblos.

The Mohave men used parched corn and pumpkin seeds for trade. On the Pacific Coast they obtained seashells, glass beads, fishhook blanks and other shell objects. These were used to trade with the Pueblo Indians for pottery and textiles.

The Mohave home was an earth-covered house which had sloping sides and ends. For this winter dwelling, made by the men, they chose a low rise of ground near a pond or river bank. The house had a low drooping doorway which always faced south, and a bark mat was used as the door. The fire was placed near the doorway through which the smoke escaped; a smoke hole was not made.

Most of the year they lived in open-sided, flat-topped shelters. Posts were set in a rectangle and the roofs were made of poles and arrowweeds. The tops were used for food storage.

Bravery was very important to some of the Mohave men. The kwanamis ("brave men") thought about battle most of the time. They were interested in wars and dream interpretations, and in their dreams they learned how to fight in a war. These were probably the men who gave the tribe the reputation as being war-like.

They were dreamers and singers. They believed a Mohave found himself on the sacred mountain at the beginning of the world. He learned a power like scalping or the right to sing a clan song from the lips of the Creator, himself. Many songs that are sung today by Southwest Indians are said to have come from the Mohave.

Each war party was conducted by a head kwanami who acted as leader and gave the warriors some instructions before an attack. The kwanami was not responsible to the tribal chief. The chief inherited his position through his father and had few duties; he served as an advisor and did not have complete authority. He was not a kwanami and did not go to war.

The Mohaves were religious people. The shaman or medicine man was very important to them. They believed in his curing powers, and on each war party there was at least one shaman. During death ceremonies they mourned for each individual warrior, not for all the dead. An unusual form of mourning was followed, which is characteristic of the Mohave.

In 1864 Colonel Charles D. Poston was the Superintendent of Indian Affairs for the Arizona Territory. He called a conference for the chiefs and other important men of many river tribes and recommended that a reservation be established on the river. President Lincoln signed an Act of Congress on March 3, 1865, establishing the Colorado River Indian Reservation. Boundaries were changed many times. In 1916 President Woodrow Wilson signed an executive order establishing the present 264,245 acre reservation, which extends five miles north of Parker, Arizona, to several miles north of Ehrenberg. The greatest acreage is on the Arizona side--226,000 acres.

Tribal headquarters are located in Parker, Arizona, which was incorporated June 5, 1948. There may be two reasons for calling the town Parker: a post office, called Parker, established with the Indian Agency, was named after General Eli Parker who was Commissioner of Indian Affairs; in 1905 this post office was moved four miles up the river to a railroad crossing and the locating engineer was Earl H. Parker.

The Mohaves live on Ft. Mohave Reservation or on the Colorado River Reservation. The Chemehuevi Indians live on the Colorado River Reservation, also. Most of the Ft. Mohave population live in Needles, California. Until recently they had no tribal authority to enforce laws. A few years ago they organized a combination tribal council-business committee. Many of these Mohaves learn a living through wage work in Needles.

The Colorado River Reservation has a nine-member tribal council with each member serving a four-year term. The council manages tribal property, welfare of the tribe, and conduct of Indians and non-Indians on the Reservation.

The Colorado River Reservation is one of the wealthiest tribes in Arizona. It has thousands of acres which have been and can be cultivated. The farmlands are irrigated and crops such as alfalfa, cotton, wheat, barley, maize, melons, and lettuce are grown.

On April 30, 1964, the tribe got title to the Colorado River Reservation. It is located close enough to serve the city populations of the Southwest. Tourism and recreation are other sources of income for the tribe. The reservation runs along both sides of the Colorado River for about fifty miles. The population of this reservation is estimated at 1,297 for 1970, according to the figures of the Bureau of Indian Affairs.

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THE QUECHAN OR YUMA INDIANS

Judith R. Gale

In the beginning there was water everywhere. Time passed and from the depths of the water two beings emerged. They were Kwikumat and Blind Old Man, who was blinded because he opened his eyes wide while still in the water.

Kwikumat was not happy with the world of water and darkness, so he created dry land, the moon, and one star. Part of the dry land was the sacred mountain, Avikwamé (Newberry Mountain north of Needles, California). He also made Yuma (Quechan), Diegueño (Kamia), Cocopa, Maricopa, and Mohave men and women out of mud, named them by tribe, and gave them speech. Blind Old Man wanted to create something also. Because he was evil, he created imperfect men and women which became Duck, Beaver, Turtle and Wild Goose. Then he disappeared into the ocean.

Kwikumat had a son, Kumastamxo, who created the sun and the stars, caused vegetation to grow, gave the people seeds of food plants, and began agriculture. Kumastamxo fastened the sun to the sky, but his father freed it.

Kwikumat taught the people how to have children. Kumastamxo taught the men how to cure the sick and gave them bows and arrows. Kwikumat became ill, but before he died he told Kumastamxo to complete his work.

While the people were preparing a house for Kwikumat's body, strangers came to Avikwamé. They came three times pretending to be friendly; the fourth time, they attacked the Yuma people while they were still sleeping. Many Yumas were killed, but the survivors rose up and fought the enemy with clubs and bows and arrows. The fight lasted until the sun went down behind the mountains. Although they were partly defeated, they gained strength (spiritual power) from the war.

When it was dark the Yumas entered the house that had been built for Kwikumat's body and began to sing for him. They sang through the whole night. In the morning they left the house and burned it to the ground with Kwikumat's body still inside. Brown Bug and Green Bug began to cry, then all the people cried.

The above is the creation story of the Quechan or Yuma people. In the past when someone died they had a mourning ceremony or Keruk which was very much like the one in their creation story. It included a mock war between their people and the invaders, and cremation of the body of the dead person. This rite and cremation of the dead has not been practiced for many years.

The Yuma people left Avikwamé and went southward to the place where the

Colorado and Gila Rivers meet. There they found fertile ground and became farmers. Corn, squash, beans, gourds, and tobacco were planted in the fields. The weather was very warm and the crops grew well. They did not need to irrigate, but depended on the yearly flooding of the river. Men and women both tended the fields. Agriculture was supplemented by some gathering, fishing and hunting. Women gathered mesquite beans and other wild foods. The men caught river fish with woven nets. Rabbit and small game were caught in snares and nets or with bows and arrows.

When the Spanish came they described the Yuma people as being very tall and dark. The men wore no clothing and the women wore only short woven bark skirts. In cold weather the men wrapped the upper part of their bodies in woven rabbit skins. They also carried small torches in their hands to keep warm.

They did not tattoo their bodies as much as other Colorado River tribes, but they did paint their bodies. They pierced both their ears and their noses. Sometimes they had as many as five holes in an ear with earrings in every hole.

They were excellent swimmers. The Spanish reported seeing large groups swimming down the river. Logs and sometimes rafts were used to cross the Colorado River.

Most of their baskets are no longer made. The coil method was used in their basketwork. Some baskets were shallow willow trays, 2 feet across and 6 to 9 inches deep. They also made ollas for storing seeds; these storage baskets are still occasionally made.

Musical instruments consisted of gourd rattles, inverted basket trays beaten with a stick, and the occasional use of the flute. For their Keruk ceremonies they also used a deer hoof rattle which was composed of at least twenty or more deer hoofs.

Life was easy for the Yumas and they enjoyed playing games and having archery contests. One game was a ball race which was played with a 3-1/4 inch mesquite wood ball. The ball was lifted to one foot by the other foot and then flung as far forward as possible; then the ball was chased and flung back and forth over a 2- to 5-mile course.

Early Spanish contact with Yumas was limited. In 1540 they may have been visited by Hernando de Alarcon. The first reliable report of Spanish contact with the Yumas was in 1605. A party led by Juan de Onate in search of the South Sea sailed up the Colorado River. In 1698 and 1700 Padre Kino visited them. During his second trip he was welcomed and asked to stay; he returned again in 1702. No other missionaries came to the Yumas until 1748 when Father Sedelmayr went to the Colorado, at which time the Indians were not friendly. They stole some horses and chased Father Sedelmayr out of their territory.

In 1779 the Franciscans decided that the Yumas were ready for missionary work. Padre Francisco Garcés and another missionary went into the tribal area and began building two mission churches. The Indians, who were friendly when treated as equals, resisted when they were not treated in that way. In 1781 the Yumas rose up against the Spanish, killed all of them, and destroyed the missions and churches. The Spanish never tried to build missions in that area again. Except for the introduction of new crops, the Spanish contact had no influence on the Yumas.

For almost 75 years no one came to distrub the Indians' way of life. After gold was discovered in California, many Anglo-Americans came into the area. These people wanted to use the Colorado River for transportation purposes. The Anglo-Americans felt that the Yuma territory must be controlled if the southern route to the California gold fields was to remain open. In spite of raids on Yuma gardens by the migrants and Yuma raids on wagon trains, the area remained somewhat peaceful. Some Yumas even constructed rafts and offered ferry service across the river.

In 1851 the Oatman family was massacred by some Yavapais and the only survivor, 12-year-old Olive, was sold into slavery to the Mohaves. Five years later she was rescued by the Yumas and returned to the whites.

In the year 1853 a fort was established on the site of Padre Garcés' mission. Fifteen hundred to two thousand Yumas under the leadership of Old Pascual resisted, but were no match for the superior American forces. There was also trouble when the Anglo-Americans tried to start a ferry service in competition to the Yumas. When hostilities between the two groups became very bad, the only way the Americans could defeat the Yumas was to destroy their fields and settlements.

A reservation was established for the Yumas in 1884 near the site of Fort Yuma. Much of the land that was given to them was not suitable for farming. Today many of the Yuma Indians work in nearby towns or on farms in the area.

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